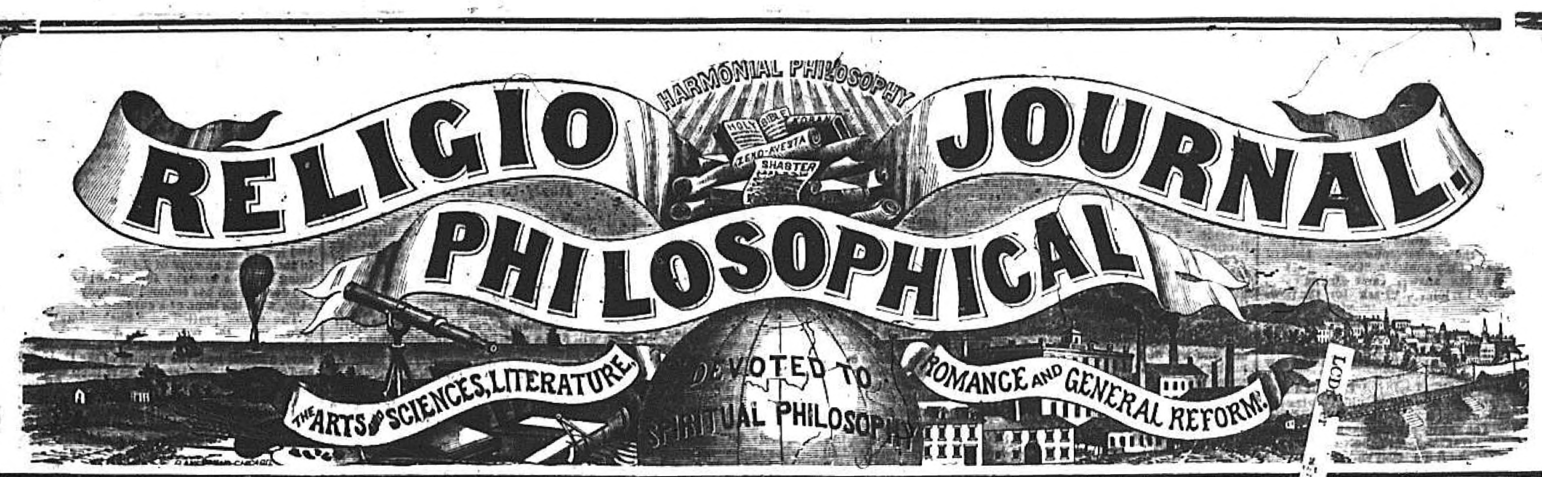

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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THE SPIRIT WORLD.

Answer to T. J. Stevenson's Communication.

In reply to your criticism, I would say that the article, Location of the Spirit-world, not only seems to, but most emphatically does, disagree with the old seven-sphere theory; such an idea being discountenanced by progressive Spiritualists, the term sphere designating an arbitrary division the same as you would designate the different spheres of society on earth; the sphere having no definite location. But the article does not disagree essentially with A. J. Davis.

After Lucy had ascertained the fact that the planets Neptune, Uranus, Saturn and six of his moons, the moons of Jupiter and the Sun are Spirit-worlds, while Mercury, Venus, Mars, Jupiter and two of Saturn's moons are material ones like our Earth, you say: "This would be inferred by many who are acquainted with astronomy." Having first been made acquainted with the character, the visibility of portions of the Spirit-world with the fact that part of the luminous stars we see in the heavens, are Spirit-worlds, then it might have been inferred that some of our luminous planets also are Spirit-worlds. Most spiritualistic writers have supposed the Spirit-world to be near to us, yet invisible to our eyes, and have taken pains to show the perfect consistency of its invisibility with its near location.

But was it ever inferred? What do those who are acquainted with astronomy infer? The eminent English astronomer, Prof. R. A. Proctor, says: "The Sun is an immense body, glowing with an enormous intensity of heat." Of Jupiter, he says: "It must be at a heat corresponding to that of red-hot iron." Of the moons that: "They may be bodies well lighted, though not intended to supply light to the planet. All the satellites can not supply the planet with one-sixteenth of the light which we get from the full moon. They are illuminated by the small sun of Jupiter, which is but the one-twenty-fifth part of our Sun in size."

Of Saturn he thinks we may safely say that: "The surface of the planet is glowing with a ruddy heat."

Prof. C. A. Young, says: "The Sun is very hot." And so many others.

Mr. Louis Figuier, in his book, The To-morrow of Death, theorizes, that the human spirit after leaving the natural body, goes through a series of purifying changes until after a lapse of about a thousand years he reaches the Sun, which he finds in a state of incandescence, yet a most congenial abode. He allows the Sun to be a fiery body, but remains silent about the planets. This is a modification of the seven sphere theory, the concentric spheres surrounding the Sun.

Now, in view of such teachings and theories, would any one who had acquaintance with astronomy, be led to infer that Saturn and Uranus are Spirit-worlds?

Camille, Flammarion and Julius Verne, both highly imaginative minds, have drawn many inferences and conjectures concerning the future life and its abode, yet nothing in any way resembling the discoveries of Lucy.

Or did you, who appear to be acquainted with astronomy, ever infer anything of the kind?

Does Lucy offer you inferences and conjectures, or discovered facts?

Do you envy Lucy her discoveries?

The discrepancy between the statement of Lucy that Venus is inhabited, while Prof. Hare says the Earth is the first planet from the Sun that is inhabited, is no doubt owing to the fact that Prof. Hare had not complete control of his medium when the statement was written. Persons who knew Prof. Hare during life, say that often his communications contain ideas the very opposite of those entertained by him during life, but, being in harmony with the ideas of the medium through whom the message is received.

As an instance of spirit knowledge upon subjects pertaining to astronomy, I give the following, from Prof. Hare: When asked to give information concerning the planetoids, answered that he himself could tell nothing about them, but spirit tradition says that they were once a large planet, the malcontent inhabitants of which attempting to stop up the crater of a volcano, caused the planet to burst into fragments. All that was life perished; what they may at some remote time be, is only known to the Creator; at the present they seem to be useless.

You are disappointed because I made no mention of Neptune's moons. Neither did I mention Uranus' moons which were visited many times by Lucy. But did you imagine that I was writing a systematic treatise on astronomy? In that case it would have been an inexcusable omission. For Lucy to have told you all she saw and learned during her explorations, would have filled a quarto volume.

You complain that spirit exposers leave out some of the most important items. Now, that which is an important item to you, may not be so to others; every one has his own peculiar desire. You want to know the residence and occupation of Napoleon and Washington, while another wants the problem of perpetual motion solved, and a third wants the spirit to disclose a hidden treasure, locate a gold mine, or give some information by which he may gather riches without working for them. If you want a certain piece of information which you can reasonably expect the spirits to give you, go and ask them through some medium; take pains to ascertain the fact; your exertions will be rewarded. As Washington has materialized at seances quite frequently of late, he would if asked, then and there give the desired information. As I have seen no account of it, I presume that not one of those persons present at the seances where Washington materialized, considered it an item of sufficient importance, to ask him his residence and occupation.

"We all would like to have Lucy explain the phenomenon of the retrograde motion of Uranus' moons." Now, when "we all," meaning, of course "we astronomers," have made astronomy your particular study during life, and fail to account for this phenomenon, how then can you expect Lucy and her spirit friends, who have never studied astronomy, to explain it? Don't you think you are a little unreasonable? Or do you imagine that the moment a spirit leaves the body, it becomes a marvel of intelligence and wisdom? Neither would be "in accordance with the commonest reason."

Again, you complain that in speaking of the fixed stars, Lucy does not tell you whether they are accompanied by satellites or not. But Lucy does tell you of those visited, whether they have satellites or not. If you will look over the article again you will find that nine planets were counted, belonging to Sirius, seven to Antares, ten to Stillat, etc., with a short statement regarding the variety and character of each family of planets and their moons of satellites.

I said nothing about satellites accompanying Arcturus or Deneb, because none were found. This fact seems to disappoint you very much; but don't blame Lucy, for she always found the resplendant Arcturus without a companion.

After telling you that Polaris and Vega are barren places, deriving their light from some not very distant stars, (I said nothing about heat or neighbors. I said derived light; heat and light are not identical; and astronomy teaches you that stars are not neighborly. The least distant star from the earth, α in Centaur, is so far off that the light requires over three years to reach the Earth. That is about the way the stars are scattered in space), you innocently ask: "Why are not these stars inhabited?" What condition would the Earth be in if deprived of the influence of the Sun, having no luminous satellites as those of Jupiter and depending for light and heat upon the stars in the heavens? I can not here, satisfactorily, enter upon a description of the peculiarities, habits and customs of the people of other worlds, but would advise you to continue to read, study and investigate for yourself, search for that which you want—not wait till it turns up accidentally; then, that which now appears dark, mysterious and inharmonious to you, will be illuminated by the knowledge you have acquired, and darkness, mystery and inharmony will vanish.

In writing the article, Location of the Spirit-world, I simply endeavored to show the true location of a part of the Spirit-world, so far as discovered, and to show the absurdity and falsity of the old seven-sphere theory; if I have succeeded in this, my object has been accomplished.

DR. WOLDRICH.

MATERIALIZATION.

Experience of Aurelia Griffith.

MR. S. S. JONES:—For some time I have felt it a duty, yet hesitated to give my personal experience to the public. It would be almost worthless without the weight of my name and residence; yet it is hard to publicly renounce the respectable, old orthodox cloak, especially for one who, only three years ago, pronounced all Spiritualists either knaves or fools. However, strictly private experiences of a remarkable character, convinced me of the "communion of spirits." This was exceedingly welcome to one who had come to disbelieve in a hereafter; yet so startling were some of the communications, that though I did not doubt the channel or medium, I doubted the source or spirits communicating. By them I was directed to visit Mrs. Stewart of Terre Haute, and they would there speak certain test words with materialized lips. It was a long way to go to test their truth, but I went, determined that time, money nor trouble should prevent my fully investigating a philosophy of such importance. They kept their promise, although at the private seance which I had for the purpose of giving the opportunity, Dr. Pence assured me it was impossible, and that I would destroy conditions by asking anything so positive. But it was my own loss if I did, and I could not be satisfied with less than they pledged their honor to give. Religiously, I had kept the test words. Not a mortal soul present but I, knew what they were to be. When the first spirit appeared, I asked, "Did you come to me through Mrs. K—, of San Francisco?" He bowed. I then continued, "If so, please get all the power you can, and give the test words you promised." He shut the cabinet door, and I asked the ladies present by invitation to sing. These ladies were Mrs. Lewis of Cincinnati, Mrs. Burke of Covington, Kentucky, and Mrs. Pence of Terre Haute. They kindly complied with my request until the door was suddenly thrown open, and in a clear, thrilling semi-whisper the test words spoken. In this manner, at this seance, two different spirits gave test words promised me in San Francisco, six months before. But even more wonderful to me, was life like appearance of my own relatives and friends. Remember, I was among utter strangers, and was careful to give no one an idea of those I desired to see; yet I can swear to having seen, talked to and kissed perfect representations of my father, Rev. D. M. Conant of the North Ohio Conference, my brother Rev. Wm. M. Conant of the same Conference, my husband and a lady friend. This friend, Mrs. Agnes Nagle, wore a beautiful robe, of the finest white lace, apparently, and she allowed me to touch and carefully examine it. It was worn over a crimson dress.

My father's was the grandest materialization of all. He seemed to bring a light with him, making even his gray eyebrows visible. After kissing me, and being introduced to Mrs. Burke, whom I had invited to be present, he returned to the cabinet, and stood looking so perfectly the dear old father, that for the first and only time, I burst into tears. Immediately he dematerialized in full view, and my emotion so disturbed conditions, that I could have no further manifestation. When I have repeated my experience here to friends, they have asked if I did not, expecting my relatives, imagine I saw them. This question would be an insult, if I did not most thoroughly understand and sympathize with a like skepticism. To such I only reply, "Why at the private seance, when I expected only relatives, should the first form come as a school girl, one I had never seen, but claiming to be my daughter's pupil. She took off a little velvet hat, let me feel of it and examine the artificial leaves with which it was trimmed. Her dress was a very peculiar plaid, and the whole materialization life-like—so life-like that in telling my daughter, I said I would recognize her picture anywhere. My daughter immediately brought me the child's likeness, and I not only recognized the face, but the very peculiar plaid dress she wore. Now, I am thankful the child came, but at the seance I was disappointed, as I strongly desired a relative. After the child left, I felt sure my husband would come; instead, my friend, Mrs. Nagle, came. Please tell me what imagination had to do with either of these forms?" Probably, the very strong desire to see my husband, made it more difficult for him to come. But his coming was as natural as in earth-life, excepting he could say but little. At one time he attempted to step from the platform to the floor by my side, but finding it difficult, passed to the opposite side, down the stair and around to me, making one continued walk of at least twenty feet, probably more, and he preserved his old peculiar walk.

Another evidence of identity he and my father gave, proving characters are not changed by death. My husband would never refuse to kiss a lady, but my father seldom kissed even his own daughters, and then on the cheek. When I introduced my husband to the lady present, she said, "Will you kiss me?" He replied, "Yes, indeed," and kissed her on the mouth. At the same request, during the same seance, my father started back, as though amazed at the request. The lady continued "Though I do not know you, I feel I love you," and he hesitating, stooped and kissed her on the cheek. Was not my letter already too long, I would tell you of seeing a materialized stick lengthen itself, convincing me that Aaron's blossoming rod was no fable, as I had for many years supposed; I would tell you of the young gentleman who repeatedly saw a form claiming to be his father, yet unable to recognize it until the last evening, when recognizing it unexpectedly, he fainted at the sight; I would tell you of the unavailing efforts my nephew made to be recognized until I suddenly remembered I had never seen him wear a beard, then how quickly the beard was removed, and how perfectly I recognized him. I would tell you of a very tall friend of mine, who holding my hand, dematerialized until he was no taller than I kneeling on the platform where he stood; I would tell you of a lovely spirit who sang with her mortal husband as they stood in form face to face; I would tell you of a bright boy who whistled an accompaniment to his little cousin's song; I would tell you of Martha Washington materializing a beautiful lace bertha to match one worn by Mrs. Lewis; I would tell you of our glorious Washington's enthusiasm while we sang "Rally round the flag boys;" and of many other things which I have not even named. But one thing I must tell you in justice to Mrs. Lewis and Mr. Holmes. I know there was no previous acquaintance between them, and that collusion at Philadelphia as some have surmised, is supremely absurd. I have never seen Mr. Holmes, have no interest in him further than the interest of truth, and never met Mrs. Lewis until I met her at Terre Haute. There I told her that Washington had said he could materialize through Mr. Holmes, but she would not believe but I had been misinformed, as she had no faith in Mr. Holmes' mediumship. Having said this much, I will confess that Washington was one of the spirits who spoke the test words, said he brought about the meeting between Mrs. Lewis and me, to enable him to prove his identity, and by our disinterested honesty, the truth of Spiritualism.

One friend only has declared that if he had experienced what I experienced, even then he would not believe. To such my answer is, "There is but one fool greater than he who believes everything without investigating anything, and that is the fool who will not believe anything no matter how plainly proved." For what are our senses given? Four of mine were fully satisfied by the coming of my tall friend; seeing, feeling, hearing, and smelling, for he always perfumed his beautiful beard, which fell in a shower over my face as he kissed me; this perfume was noticed also by the other ladies whom he kissed.

In conclusion, allow me to thank Dr. Peebles for sending me the picture of my tall friend, and to ask as a further test whether he had any thought of visiting Terre Haute June 7th; and to assure him that I trust he will make my house his home during his proposed visit to San Francisco, when I hope to thank him personally for his courtesy to one who is yet an utter stranger to him.

AURELIA GRIFFITH.
834 Lombard St., San Francisco, Cal.

Brother Arrayed Against Brother.

LETTER FROM T. J. MOORE.

MR. EDITOR:—I wish to address a letter to my brother Orson Moore, Esq., in particular, and all orthodox believers in general, through your truly interesting and very valuable paper, from the fact that its contents will meet more eyes, than if directed only to him.

My brother is 70 years old; is a reading, thinking and praying man; has been a member of the M. E Church in good and regular standing more than 45 years. Like our noble Ingersoll, he always loved humanity for humanity's sake. He is a man that has always enjoyed life much better than most men, though I don't think he is any better in heart than he was before he "was born again," and I always thought he did not need any "borning over." I said he always enjoyed life more than most men, and here allow me to add that I think he enjoys life as well as any man can who really believes that a great majority of his fellow beings must forever dwell in a "lake that burneth with fire and brimstone," though I don't think his heart has been so much stultified by his regeneration, that this thought is really pleasing to him, even though he may think that their salvation may be for the "honor and glory of God." He is much troubled about my infidelity, and is anxious to reclaim me and have me "flee from the wrath to come," and this is the course he persues to warn me. He takes and reads several religious (?) papers, and when some of their 7 by 9 bigoted editors fire one of their big guns into the infidel camp, he sends me the paper containing the wonderful essay, and calls my attention to it by a dash from his pencil. I have just received a copy of the old "Christian Advocate" from my brother, with an editorial shot at infidelity, which I suppose the entire M. E. Church think is sufficiently powerful to absolutely kill, yes to annihilate every attempt that can be made to refute it. Perhaps my brother may think it is such an infidel killer that I even, who have dared to "face a lying demagogue and damn his treacherous actions without winking," would be afraid to "lock horns" with an editor of one of the oldest orthodox papers of the country.

Well, let us look at his fulminations. He starts off by asking this important question, viz—"What does skepticism offer in exchange for Faith;" he means the faith of the orthodox churches, of course; then he says "the attempt to rob any person of his faith in Christianity is an act of unpardonable cruelty." Ah! let us see if this be true. Faith in Christianity teaches the doctrine that your God will damn to endless ages of utter agony in the flames of a fire and brimstone hell, the greater part of all "woman born," and that there are now, millions on millions suffering there for deeds that your God (that "so loved the world that he gave his dearly beloved son to die" that the "elect might be saved") knew they would do before he forced them into the world and out of it. Query: How much did your God ever love those now in hell? If he ever loved them, that love is now changed to bitter and undying hate.

Query: How much did he love the reprobate part of mankind whom he predestined to endless woe?

Again, did your Christ die to save that unfortunate class that your God always knew would be damned? If he did, why did he say, "I pray not for the world, but for those that thou hast given me out of the world." Was there any necessity of Christ's dying to save the elect? If there was, please tell us why. I presume that if you were forced to answer this query, you would say "No, for they are saved by God's pure grace." It seems to be the fact (according to theological teaching) that God made his two great plans, viz:—of salvation and damnation, long before your Savior Christ was born or earth thought of; hence he could not have died to save the elect, and as he could not save even by his death any of those God always knew would be lost, we are forced to the self evident conclusion that there was no possible necessity of his dying at all. Don't you see it?

I think I have shown (even if you believe in the "fall of man" and its consequences as taught in the creeds of Christendom be true) that there was no necessity of the second person in your adorable trinity dying to "reconcile" (?) the first person to himself, or rather to make the feelings of the three parties to to this great and wonderful transaction harmonize.

I have two more plain questions to ask that it is important the world should understand (if your doctrines be true), and which "wayfaring men though fools" might answer at once, unless their minds had been stultified by your creeds. First, did your God always know who and how many would be eternally lost? I answer for you. Yes, a thousand times yes. I have only one more question to ask you on this point, and it is tantamount and paramount to all the preceding queries. It stands in the same relation to them that Aaron's rod did to those of the Egyptian Magi, which were "all swallowed up (or down) by that of Aaron;" see Exodus 7: 12; and I presume they were all thoroughly disgusted, so will all my previous questions be truly answered when this one is. Query: Is it possible for any of those to be saved whom your God eternally knew would be lost? I pause for a reply, and demand an answer, which I am sure you will never dare to make.

Now, I dare tell you that unless you really believe that it is possible to save some (or all) of those that God always knew he would damn, I repeat, that unless you do absolutely believe this, I say that when you stand in your holy (?) places and preach "free salvation to all" and make your hearers believe that it is possible for all persons now living to be saved from the just punishments due to his or her sins, and made heirs of immortal glory, that you tell them a huge lie—a ridiculous falsehood!

The soothing plaster that you all apply to such knotty facts as I have here set forth, will not now satisfy the public mind in that "great is the mystery of Godliness" This scriptural declaration, this gospel *porous* plaster, was (in the "times of the ignorance which God winketh at") large enough to hide from the eyes of the bigoted and ignorant, the moral gangrene that it (the doctrine of possible salvation to reprobation) contained. I trust I have now, not only shown the editor of the "Christian Advocate" some desirable things that skepticism (modern infidelity) "offers in exchange for Faith," and I think I have offered what all honest, unprejudiced minds will say is more than an equivalent. If not, I will offer you more of the same sort hereafter.

T. J. MOORE.

Starfield, Ill.

A QUEER STORY.

A Grand Square Piano Affected with the St. Vitus Dance—Strange Demonstration of the Occult Power.

(From New York Herald.)

A most marvelous demonstration of what is called the "occult force," says the Palladelphia *Press*, was given at the residence of Mr. S. P. Kase, in the presence of a large number of invited guests. Our reporter was met by Mr. Kase, who conducted him to a large, well-lighted, handsomely furnished library, in the second story, where most of the company had already assembled, and requested him to examine a new piano standing in one end of the room. This proved to be a very large seven and a quarter octave instrument, weighing probably from 1,200 to 1,400 pounds. The back legs were butted up against small cleats fastened to the floor, as Mr. Kase explained, to keep it from moving when lifted from the front. The piano was rolled out and the cleats seen to be simple pieces of wood and nothing more. In a few moments a lady, who was introduced as Mrs. Bell Youngs, entered the room, and taking her seat at the piano began a lively waltz. Then followed a popular ballad, and finally a spirited selection in polka time. During the performance of the last composition the piano seemed to become a little excited and to beat time with the front legs, this motion becoming rapidly more marked until it was raised again and again from four to six inches from the floor and thumped back at every accented note in the bar with such force as to jar the room. "Please don't make so much noise," pleaded Mrs. Youngs, and the piano obediently ascended and descended as though resting on springs. The lady stood up, but the piano continued to beat time; next she placed her fingers on the music desk with the same result, and finally held both hands over her head, and it obeyed her voice, moving up and down lightly or heavily as obediently as a trained anima Seven gentlemen and one lady, the aggregate weight of all being 1,245 pounds, then at Mrs. Young's request sat upon the piano, but the additional weight made no difference whatever. The lady then passed around to one end of the piano, placing her hands upon it, and again it jumped from four to six inches from the floor whenever requested. Mrs. Young next placed one hand at the bottom of the same end with one hand lying flat on top, and the process was repeated. As only two gentlemen in the room could lift that (the harp) end of the instrument, and then only with an instant flushing of the face and swelling of the veins, indicative of great muscular exertion, it did not seem within the bounds of possibility that the pale-faced lady could move it with one hand, but still the reporter placed his hand between the bottom of the piano and the lady's palm, and though the piano jumped as lifely as ever, there was no perceptible pressure from the lady's hand under the piano, and it was further noticed that not even the lady's dress touched it; the other hand was lying flat on the top. A large, powerful gentleman, who had before lifted one end of the piano, then tried again with Mrs. Young's fingers resting on the top, but was unable to budge it. Two gentlemen tried the same experiment and were successful, although both admitted that the instrument had suddenly increased amazingly in weight. All these experiments and others of the same nature were repeated again and again during the evening, and always with the same result, the piano moving in any direction at the word of command, whether its new found mistress touched it or not. Mrs. Young stated that she was very anxious to have her strange power thoroughly investigated, especially by scientists.

WHEN men shall be willing coolly to examine the proof of the existence of a God, drawn from general consent, they will acknowledge that they can gather nothing from it, except that all men have guessed that there existed in nature unknown, motive powers, unknown causes; a truth of which no one has ever doubted, seeing that it is impossible to suppose effects without causes. Thus the only difference betwixt the Atheist and the theologians, or the worshippers of God, is, that the first to assign to all the phenomena material, natural, sensible, and known causes; whereas, the last assign them spiritual, supernatural, unintelligible, and unknown causes. The God of the theologians, is it in effect any other thing than an occult power?—*System of Nature.*

Experiences of a German in the Investigation of Spiritualism.

BY F. VOGL.

CONCLUSION.

During our sojourn at the Eddys, I don't remember which evening, we were sitting round the stove much interested in the clairvoyant descriptions of Horatio, when he began to describe the scars and moles on the persons present, much to the general amusement. I asked mentally one of my controls, "Can I do that also?" And the answer came, "You can." "Very well," I rejoined, "I ask for the power." I immediately experienced a peculiar sensation. I felt as if some one was putting a large crown on my head made of moss and twigs, and I felt a sensation on my head as if a lot of worms were crawling about, and I saw clairvoyantly.

Turning to Horatio I said: "There is a scar on your right arm near the shoulder, giving the exact location and size." Horatio laughingly said: "The spirits are mistaken this time," but I saw the scar and said no. Horatio at my request took off his coat and rolled up his sleeves and there was the forgotten scar. I had never moved from my chair during this episode. William was sitting back of my chair; his ankle was presented to me clairvoyantly, and I saw a large wide scar around it. I described it, and in reply to a question stated my impression that it was done in splitting wood. William came forward and showed us the scar made several years before in the manner stated. Of course I did not know anything of these scars, only what I then got clairvoyantly.

I was much pleased with my new development in clairvoyance, and have retained it ever since. When I have a skeptic to talk to, I frequently ask for this peculiar phase, and always feel the same sensations as I did the first time. It has enabled me to give many striking tests. People may deny the descriptions of the spirits surrounding them, or not be able to recall them at the moment, even if names are given, but the marks on their person they can not deny, because we can easily ask for the proof.

I fully realize that I got this development by asking for it at an opportune moment; that is when Horatio was under the peculiar influence necessary for this phase.

April 29th, '74, I paid another flying visit to the Eddys and staid three days. During one of our light seances we had a large audience—it was Sunday, May 3rd,—and the curtain of the cabinet was raised up and there came forward three little children, a boy and two girls, and back of them we could see distinctly an old colored woman who had been not only their nurse, but also the nurse of the mother of these children, who were fully recognized, also the old nurse by the mother who was one of the audience, and who was talking to the children. They could not speak but stood in the doorway of the cabinet clapping their little hands in answer to their mother. This lady is Mrs. S. A. N. Kimball, of Sacketts Harbor, St. Lawrence County, N. Y., a fine trance medium, and clairvoyant and lecturer.

This was probably as wonderful an exhibition of spirit power as I ever witnessed, three children and one grown person at one and the same time, and all seen by an audience of over twenty people from different parts of the country. Our skeptical friends certainly will have a good job on their hands to prove how one man can divide himself into three children and their nurse; if our good friend William Eddy so divided himself, then he is the most marvelous individual that ever lived on this or any other planet.

In January, 1875, I started on a business journey to San Francisco and Oregon. On my return I visited Virginia City, Nev. My letters of introduction to Mr. Mackey, procured for me a visit to the celebrated Bonanza Mines, via: the Virginia consolidated, the California and the Ophir. My next stop was Salt Lake City. Then I was three weeks in Colorado visiting many gold and silver mines.

Wherever I went on this journey of five months, I was received politely and kindly by the Spiritualists whom I met everywhere.

Spiritually, this trip helped me much in my development; it brought out one of my special phases—viz: Mineral Clairvoyance; that is the ability, psychometrically, from a specimen to get in rapport with the locality whence taken, and to be able to see the veins of minerals in the ground, also to mark plats of the ground, giving the locality of the veins, their depth and commercial value.

Thus another spirit promise has been redeemed. On my return to Boston, in compliance with the wishes of my spirit friends I placed my name before the public in the advertising columns of the RELIGIO PHILOSOPHICAL JOURNAL, where it may be found.

I have been deeply interested in the study of mineralogy for a number of years, and have gathered one of the handsomest collections in amateur hands, by this silent preparation. I was especially fitted for mineral clairvoyance. In making a clairvoyant examination to diagnosticate disease by having the patient before me or by lock of hair, my best conditions are not to know anything of my patient. I do not want any leading symptoms at all; with me they destroy my passive condition.

On the same grounds, if I describe spirit friends for an audience of one or many persons, I don't want them to tell me, "I have a father in the Spirit-world." I call that leading your medium. This method furnishes no demonstration of mediumship or spirit control.

As it may interest your readers to get the details of a mineral examination by clairvoyance, I will as a close of my experience, relate my first mineral examination.

A gentleman called upon me in Boston and was introduced as Mr. George Botsford, attorney at law from Fredericton, New Brunswick. Mr. Botsford gave me some common pieces of quartz which he had broken from a ledge on his land near St. Johns, New Brunswick, also a large surveyor's map of the property.

When I have a mineral examination to make I sleep that night alone, and place the specimens on a chair near my bed and spread the plat upon the floor of my room. I ask for the mineral band, and when they come, and I can see them as clearly as mortals in the streets, I ask them to take me with them to the land about to be examined. I did so in this case and awoke in the morning feeling very tired as if I had been hammering rocks all night long, but I had an indistinct remembrance of the journey. I sat down for control and was told that there were three veins of magnetic iron ore on this land. I marked the plat specifying depth from the surface and quality of the ore. Controls then said, "Enough for now."

The next evening I was walking in the street, when one of my controls came to me and said, "Look up in the air," and I saw a farm spread out like a beautiful picture and in the centre was a field of some kind of grain. "Do you notice that field?" said the spirit. "Yes." It is an old Buckwheat field. There is something valuable there. I will tell you when we get to your room. Arriving at my room I sat down for writing and the control said: "Under that old buckwheat field is a bed of plaster. In the lower right hand corner also is a bed of valuable clay.

When Mr. B. called for his mineral examination, I read it to him and he laughed." I asked, "What are you laughing at?" "Oh! I am not laughing at you at all. I am only laughing at my own stupidity and how handsomely the spirits bring up the test to me. When we were running this line across the centre of the land, which is the dividing line between my brother and me, I now remember that we could not use the compass owing to the deflection of the needle; we had to sight the line. This phenomenon of the needle deflecting, of course is well known to be caused by iron ore in the earth. I don't know anything about an old buckwheat field—will you please mark it on the plat?" I felt my hand controlled and made a little cross as the place for him to dig for the plaster. I then made a little cross in the lower right hand corner and told him, "Please dig here about a foot deep and you will find red earth. Send me a sample by mail, and I will give you the details about the clay." Mr. B. then left me and returned home. In about a week I received the following letter from him, with a small tin box full of red earth.

He says, "When I went to St. John to visit my property, I met a stranger, a laboring man. Impelled by an irresistible impulse, I asked him if he knew anything about the property. He said, he did; that he had lived near it a great many years. I asked him if he ever knew of a field of buckwheat on it. He said there was one, but it was twenty-eight years ago. This man went with me and staked out the buckwheat field. The plaster cross on the plat appeared to come right outside of it. They then went to the clay corner and dug up some of the red earth to send me. From this I was enabled to describe a large bed of clay, red at first, then lower down, bleaching out and almost white. Mr. Botsford set men to digging and the clay deposit was found as described. There is a barrel of this clay now in a Pottery in Charlestown, being tested.

In digging for the plaster bed, after going down some fourteen feet, the men came upon a layer of what appeared to be limestone, and Mr. B. sent for instructions—if to blast or not. I sat down for control and got these instructions: "Take a compass and go twenty-five feet south south-east from the present excavation and you will find your plaster."

Subsequently I received a letter from Mr. B., wherein he says that he took a line 66 feet long, and in his haste called it 50 feet, setting his men to work. When my last letter reached him, he discovered his mistake and the 25 feet south south-east brought him to my original plaster cross, as he ascertained by an accurate survey. This was another good test of clairvoyance.

Parties desiring can address Mr. Geo. Botsford, Fredericton, New Brunswick, for a verification of the above facts. As soon as convenient the full details will be put in proper shape, duly certified to by an affidavit of Mr. Botsford.

This narrative brings us down to the present time. When I first began the investigation of this subject called Spiritualism, I decided to keep on in my investigations until I either proved or disproved the subject, no matter how short or how long a time it might take. I accepted only those facts which appealed to my common sense and reason; such facts as I could not comprehend, I did not condemn, but I put them on probation to see if future events would clear them up, and they generally did. Knowledge in any branch of education is of gradual growth and of necessity slow; it is so with this subject of Spiritualism. There are so many strange facts that strike the new investigator that it takes time to properly comprehend them.

I consider myself very favored in my investigations to be able to prove many of the phenomena in my own person and through my own mediumship, and of all the laws of evidence there is not one so clear as that which comes to us through our own senses. What we see, feel, hear, taste and smell, we do not believe—we know it to be a fact. I pity the individual who will not believe his own senses.

"What good has Spiritualism done you?" will be the natural question everyone of your readers would like to ask me. Briefly, I do not believe upon faith, but I know now that there is a future life and that the soul of man is immortal. I know that we are never alone. I know that our innermost soul thoughts are read by spirits like an open book. I know that spirits do impress our thoughts and are trying to elevate the standard of our morality so that we may arrive in our next state of existence in the best possible condition. The Spirit-world is all about us. Spirits are but mortals without a material body, and there are just as bad spirits as there are bad men, and just as good ones, and as like always attracts like, so it is in our own power to attract to us spirits of elevated humanitarian ideas by cultivating our thoughts. There is no state of mind equal to the soul happiness derived from spirit intercourse.

Spiritualism, the proof, the reality of Spirit-life and spirit intercourse, is either the greatest blessing ever vouchsafed by God to mankind, or else it is the most remarkable delusion that God ever permitted to be inflicted upon the world; in either case, let us do as the apostle said: "Test the spirits." Let us use the reason and intelligence given us by God to prove the blessing or expose the delusion, by a long, earnest and candid investigation at our own firesides and in our own homes, and you may rest assured that there is truth in the words, "Whenever there are a few of you gathered together, there will I be with you."

Letter from New York.

EDITOR JOURNAL:—Summer tourists (who comprise nearly all the residents of cities hereabouts, who have the means to defray expenses), have not yet returned and quiet prevails in business, in social, philosophical, scientific and religious circles. Were it not for Bishop and Mrs. Flint, it might well have been feared that for the time Spiritualism would have been forgotten, from which we may learn, that even they are in some respects useful elements in the carrying out of to mortals, yet unrevealed plans. The former is heavy on "tricks," and is said to have performed some, that as yet he has not thought proper to boast of, still, so long as he confines his attention to the art of exposing, he will undoubtedly be received in public halls, by the gentlemen who think they are having their chestnuts pulled from the fire by him. He criticised a "trick" of the Prestidigitator "Hermann" and appended a challenge, and below may be found a reply from the "Professor," which will leave the gentleman where he was left by the publication by Mrs. Young the medium. It is not to be presumed he would take anything which did not belong to him, but if by his cunning he obtains a large amount of free advertising from the daily press of this city, nobody has a right to complain, unless it be the publishers of Spiritualistic papers which are compelled thereby to notice him, *gratis*.

A CARD FROM PROF. HERRMANN.

OLYMPIC VARIETY THEATRE,
New York, Aug. 17, 1876.

TO THE EDITOR OF THE TELEGRAPH:—

Yesterday's papers contain a criticism of my "Spirit Cabinet Trick" (now performing at the Olympic Theatre), and a professional challenge, both from the pen of a Mr. W. Irving Bishop.—I take no notice of the "criticism"—but as for the challenge, if Mr. Bishop is in earnest and "means business," let him deposit $1 000 with the editor of the *Clipper*, Mr. Frank Queen, as a token of his security (I pledging myself to deposit a like amount), and name a time and place when he will meet me, subject to such conditions as may be agreed upon between us.

F. HERRMANN.

It is claimed by some who are on intimate terms with Bishop, that he admits mediumship, but as Anna Eva Fay's manifestations consisted largely of "tricks," which he could perform without as well as with mediumship, he gives those exhibitions. If this be true, it is only a further proof that he is obtaining notoriety without financial expense, though at the expense of candor. We do not envy him his status from any point of view. The daily press is just now in need of the items furnished by reason of the acts of attorneys of the so-called Mrs. Flint, and the opportunity has not been neglected. So long as it shall continue to be popular, to characterize all mediums as impostors, and all manifestations as delusive it can not be expected that the daily press will as a rule, allow any other kind of criticism by their own reporters. It is not long since, that a reporter on a leading daily, who had been sent to write up an account of a seance, returning to the office said to the city editor, that he had seen things which it seemed to him unfair to condemn as fraudulent or delusive, inquired if under such circumstances, no deviation was to be made from the general instructions he had received. The reply was, "You have no right to reason about what you see, give them h——l" and whatever that may mean literally.

There is no doubt the daily newspapers of New York, and Judges Westbrook and Donnahoe, have been diligently engaged in the line of conduct toward Dr. Flint, which would be indicated by the popular rendering of that laconic instruction. Had less been charged against Dr. Flint, I should have taken no pains to have investigated the facts, but after the appearance of so many improbable statements, I gave the whole subject a thorough examination, and am compelled in truth to say that I find no charge against the genuineness of his mediumship sustained, and none against his mediumistic integrity, unless the statements of the so-called Mrs. Flint be accepted against those of Dr. Flint, and the reasonable probabilities.

Right here, at the risk of extending this communication to an extreme length, I am impelled to comment upon Dr. Flint's own communication to the New York *Times*, of the 16th of August, in which he states, "I was never married to the woman who calls herself Helen M. Flint," this in face of the fact that when she sued for divorce and alimony, no such defence was made, but a stipulation was entered into and signed by Dr. Flint's Attorneys, agreeing that the Referee should inquire into and report to the court, the amount of alimony which the Doctor was able to pay, seems to me a very strange statement, and whether true or false, shows Dr. Flint in the worst light in which he has been placed. It seems impossible, if the above statement of Dr. Flint be true, he could ever have consented that such a stipulation should ever have been entered into by his attorneys, yet even in that view of the case there can be no explanation to people of good morals and intelligence in this day and age of the world, whether they be believers or disbelievers in Spiritualism, that it was a proper relation to exist between him and the woman he refers to, and no true Spiritualist will attempt for a moment to excuse this disgraceful statement. If she is his wife, the statement is outrageous; if she is not, he has disgraced not only himself but the cause and every one who espouses it, hence I may be pardoned if I shall exhibit feeling on this subject which I can not repress. If she be the vile woman he paints her in the communication referred to, and he has lived with her for years as Mrs. F. of course surrounded by such influences as such a person would draw about her, he should not complain, if the penalty be exacted; for none could know better than he, that it was a matter that admitted of no such thing as repentance and forgiveness, but the law must and would be fulfilled.

Whether the people of this world will ever become sufficiently spiritualized, that the good of society shall not imperatively demand the monogamic marriage for the protection of good morals, I do not care to discuss. It surely is required now, and as it is highly probable that there will be work of some kind for future generations, I am quite willing to leave that subject entirely with them, and as this view is adopted by the entire body of professed and known Spiritualists, except a few long haired men and short haired women who cultivate notoriety by their eccentricities, and may or may not be Spiritualists, but surely are not authority, and this view is universally adopted by the hundreds of thousands of believers in Spiritualism, who have made no public acknowledgment of it, it seems to be all important, that the Spiritualistic press should speak out plainly upon this and other matters affecting mediums unfavorably, as well as to defend them when in the right or they are unjustly attacked. It is time that our press was used more in trying to eliminate the false from the true—publishing what true Spiritualists do not believe and endorse, as well as the converse.

It may be said that time will bring about all this. Quite true. When sufficient time shall have elapsed, the present population of the world will have learned all upon the other shore, but in the meantime millions of human beings from among the best class—the able, intelligent, refined, good, and influential, are refusing to even give the philosophy a thought, much less to investigate the phenomena.

It may be we have too few papers published in the interests of Spiritualism, but it is more likely, that those we have are not sufficiently well sustained as a rule to permit that independence so desirable, if not necessary, to secure the whole truth. With better patronage we should have capital seeking investment in the legitimate publication of our papers and books, and employing our best minds in the preparation of facts and arguments for popular use, and not as now find publisher, editor, writer and reporter represented by a single individual, except in cases where the net proceeds of an immense farm be cheerfully donated toward making up the annual deficiency, or the paper be managed with selfishness amounting to a reproach upon those who are not as well as such as are, responsible for it. The *Spiritualist at Work* was not well sustained because 'tis said, it was not a valuable production. Could more have been expected from a man who was obliged to spend his time traveling and laboring to supply the deficiency which his good lady was unable to obtain from the net proceeds of the farm?

If Wilson's farm had been larger, or his show had been greater, he might have kept afloat until the receipts of his paper would have equaled or exceeded the expenditures. Spiritualists should work faithfully for, and lavishly patronize every paper devoted unselfishly to the interest of Spiritualism, and make this idea substantially the basis of any patronage, and our literature would soon become vastly improved and sought for, where now it is never seen.

T. ORMSBEE M D.

111 W. 23rd St., New York, Aug. 1876.

SHAKERISM.

Reply to Elder Eades.

I do not suppose the readers of the JOURNAL will be willing to have a lengthy discussion upon Shakerism thrust upon them, or that they will be interested in the investigations I may make as to the cause of the decay of Shakerism, unless the decay has some relation or connection with the more important questions of the day in which they are interested; and as this is really the case, as the student of spiritism will find a new field of investigation open to him in solving this question of the decay of Shakerism, I will venture to intrude once more upon the columns of the JOURNAL with a brief reply to Elder Eades, who writes very much as though a bombshell has exploded in the Shaker camp at South Union, Ky. But Elder Eades is one in authority and naturally enough contends sharply and with vigor for his position, having won it through years of gospel travel, which means a great deal, as we estimate in human affairs.

But the difference between the Elder and myself is simply this: he is contending with all his might for vested right in an effete, worn-out system, while I am battling for truth, as a grand old Shaker spirit said to me through Mansfield, of New York, soon after the visit of Elder Evans and eleven of his family to this famous medium, from whom they obtained such conclusive evidence that Shaker spirits can communicate with Shakers on the earth, that the event was made the occasion of a special meeting of the great and mighty ones, on their return to the Rome of Shakerism. Yes, "battling for truth," said my Shaker spirit friend, and among many cheering and hopeful words in this message, occurs the following: "They" (the Shakers) "have a light, which, if properly trimmed, for trimming it needs, that will lighten the now dark places of the earth. Be calm, and you will be a blessing to our dear people and the world as well." This message was entirely unexpected and unsought, my request for a message having been made to my wife who passed to the Spirit-world a year before.

My investigation soon led me to look upon the episode and the events connected with it, of the seven years from 1837 to 1844, as furnishing the key to a great amount of valuable information relating to spiritual evolution, which must be treated and studied as a science, if we are ever to find an enduring basis for spiritism. That I do not over-estimate the importance of that period, is manifest in the repeated expressions I hear from those commenting upon my estimate of it, and from the following extracts from a letter I received from Wm. Fishbough, one of the pioneers of Spiritualism, as well as one of the ablest of our writers and speakers. He says: "I have long known that there was something very curious in the connection of the Shakers with the opening of spirit intercourse as now generally known and recognized, and without for myself personally doubting the correctness of your statement, I wish to get the facts in such a position that I can tell them to others and satisfy all doubts that may arise. It strikes me that if 'Atheists and Infidels,' and the opposing part of the Christian world could be definitely informed how it was that spiritual manifestations were first placed in the hands of the disbelievers in God and immortality, the fact might convey a lesson important in many respects, and assist in the elevation of Spiritualism to a higher plane than that on which it now rests."

The important information Bro. Fishbough seeks, has been in the custody of the Shakers for many years; but, like Elder Eades, they one and all conspire to smother the truth and claim that they did give heed to the true spirits, while in the end, they would be nearly overwhelmed by the flood from the dragon's mouth, though the remnant would finally be saved.

Yes; but why a remnant? Why should this fight with the dragon be fought independent of the "woman's seed"?

The flood from the dragon's mouth—in the clergy and secular press of to-day—is now sweeping over the land determined to make one final struggle and to crush out the new truth by lying and falsehood of every degree and kind, while the "sion of God" look on complacently, blinded by their conceit and a kind of consecrated selfishness, for which they will yet mourn in sackcloth and ashes, while they take back seats among the congregation of the New Zion when the Day of Jubilee shall come as it surely will; but the "remnant" will occupy no place to be envied; but rather to do the work and fill the place of remnants—to finish out work already nearly completed. But the Shakers seem to rest upon the assurance that they will be saved at last, though as a "remnant," but when they have found that salvation, they will have learned what is meant by the "law of compensation." Still I will suggest to Elder Eades that he look into the matter now, and carefully study "Emerson's Essay on Compensation," where he will find an abundant answer to his question as to what I mean by the "law of compensation."

Elder Eades avoids my charge that the gift of healing left the Shakers many years ago, by saying, "The true gift of healing has never left the Shakers," and then shows that the "true gift" means healing from sin when they confess and repent. This is simply a miserable attempt at evasion. Healing by the laying on of hands was once a marked and prominent feature of Shakerism, now it is departed from them.

"So, also, the charge of mental and physical bondage among the Shakers has not an inch of solid ground to rest on," says Elder Eades. I was prohibited from having the "Golden Age" in my room during the last few months of that excellent paper's existence, and I knew of many cases where authority was exercised to prevent study of the common branches of education, and none of the younger members of Elder Evan's family attended any school last winter, and all efforts on my part to assist those who did try to employ some of their spare moments to learn what is taught in our common schools, was looked upon with disfavor and ruled out of order.

One young brother asked Elder Evans for something to read, and when asked what he wanted, said he would like any good history. Elder Evans replied, "They are all lies; here, take this work on drainage."

No opportunity is given to hear both sides of any question. The Shaker side is enough for a Shaker, and in the evening given to reading by some one selected for that duty, while the others listen, the scissors do good service in trimming articles to meet this end. Everything that shows the world to be some horrible place is sure to be given in full, but if Elder Eade's article is read, the part relating to my charges of absence of the gift of discernment in the Elder, over which Elder Eades "would throw a veil," will be cut out, while the misstatements and sophistry of the rest of the article will pass, because it has the true Shaker ring about it. This is the way things are done in the Rome of Shakerism. I hope other families may have progressed beyond what I saw and experienced as Shakerism, for there is abundant room for progress and great effort and longing on the part of many Shakers for it.

I will not trespass upon the crowded columns of the JOURNAL, with an answer to all of Elder Eade's bold, bold assertions and misstatements. How strange that he should ask the question, after admitting the charge of the absence of "gifts" in Elders of to-day, "why that should interfere with the exercise of an authority granted as an accompaniment of the "gifts." Then again his remedy for the decay and loss of numbers (going from nearly 7,000 to the present number of 2,400) is more of the thing that has wrought their ruin; to increase the dose which has reduced the body to a skeleton, with the hope of a cure.

The errors grafted upon Shakerism, which come from the popular theology of the day; the creation of the world in six consecutive days, a literal hell, the Trinity of the God head and other theological errors, have been discarded and thrown away; but this one great fundamental error in their system of civilized power, as much out of place in a social system of to-day as any of the theological dogmas they have discarded, yet they cling to it, though warned by a prophecy backed by the logic of experience, that certain destruction will be the penalty they must pay for their folly.

Elder Eades says: "This gift (spiritual discernment) is not so necessary now where an organized order exists, as it was in the beginning, when all were strangers and no order existed," which is precisely the reason I should give for the abolition of the one man power.

Now, in conclusion, I will answer the Elder's question. "Why, under high heaven, did you not stay with them?" alluding to my statement that I had never found more of Christ on earth than I had found among this people. Simply because I knew I could do better; that I could avail myself of all I found worth keeping among the Shakers without the drawbacks and clogs to growth and progress they lay in way of the travel Christward. This highway, beset with thorns and crosses, I had traveled years before I went among the Shakers, and mean to travel in while life shall last.

The Elder's fling at Ancora over my shoulders is as foolish and spiteful as it is unfortunate for himself. There is one single individual in Ancora, one simple, child like, devoted soul doing more than all Shakerdom to beat back the flood issuing from the mouth of the dragon, to check the tide of irreligion and infidelity now sweeping over the world. Yet he makes no claim to being one of "God's anointed," or as being a member of the "True Apostolic Church;" but he is doing a glorious work in the cause of truth for all that, and the Shakers will find it necessary to slough off some of their consecrated selfishness before they can claim the right to pull in the same harness with the Vermont boy, William Eddy.

Perhaps in some record to be made in the future and to be read, as a verse, in some future Bible, the following may be found:

And, so it came to pass, because it had become true of Shakerism as of the great Balshazzar, mene, mene, tekel upharsin, the disciples were first called ANLEANS (Ann Lee-ans) at Ancora.

W. B. BILLINGS.

Ancora, N. Y.

Letter from the State Missionary of Texas.

DEAR SIR:—What is the meaning or definition of the word "local," as used by "The National Conference of Spiritualists"? Will Dr. J. B. Bruce explain?

Does this conference totally ignore all State associations now formed, and seek as the *one great head* to organize local associations in every town or county in the United States? aforesaid locals to be under the immediate government of the national, with no intervening State organization? If so, where the need of "The Board," and all the various committees proposed in the constitution under which said locals are invited to organize. Except in our large cities members could not be obtained to fill the offices, allowing three members to each committee, twenty-four in all. Were the constitution offered applicable under the laws of different States, a State body, possibly, might work under its provisions, but a "local" would be buried under its weight during the first month of its existence.

Would it not be far better for this committee of twelve to acknowledge the existence of those State associations already organized, and invite and assist other States to organize, if they have a sufficient number of locals, on the delegate plan, if not on the individual basis, similar to the Texas association, and place themselves upon a sure basis by incorporation in accordance with their State laws, framing a constitution in harmony with their charter? Then call a delegate convention to meet in '77 and form a national association.

To the State associations should be left the duty of employing missionaries and lecturers to assist in forming local associations in every town, village or hamlet, where five or more believers or liberals could be found. The "system of itinerancy," as suggested by B. F. Baldwin, in the JOURNAL of Aug. 19th, would be very effective in spreading the glorious truths of the Harmonial Philosophy, and promoting town and county organization. One great objection to the above plan, might be that a convention thus called would not be composed of "Christian Spiritualists." They might not "recognize in Jesus of Nazareth, a spiritual leader of man," in any sense superior to A. J. Davis, or even to other leaders, who lived hundreds of years prior to Jesus.

They might not accept this cumbersome constitution for a local of ten, fifteen or twenty members, when "Do unto others as ye would be done by," together with a few by-laws and rules of order based thereon, are all the laws needed. They might not be able to build a platform between "non-believing atheism on the one hand, and all creeds that tend to cramp and trammel the human soul on the other." The Spiritualists of Texas, invite all Liberalists, no matter by what name they may have been branded by orthodox theology, to unite upon a platform that has no creed or article of faith, with no mediator between man and his God; quoting the words of Bro. Peebles, teach that we "believe in repentance as implying sorrow for wrong doing and reformation. But in no way does it promise escape from the legitimate consequences of violated law. Nature holding the golden scales of justice says obey and enjoy—transgress and suffer.

Says the address to the people: We are convinced the time has come when a new movement in Spiritualism should be made. A new spirit has arisen in the modern world, and the old regime in religion is inadequate to satisfy the want of this new spirit.

We thought Spiritualism itself in its modern phases of manifestations to be the new movement needed, and her teachings especially the one above quoted from Bro. Peebles, to be the new regime, which, infused into religion, it would become adequate to satisfy the wants of the modern world.

We have witnessed changes, or new phases of spirit manifestations from time to time, and think that other and greater phases will be bestowed by the Spirit-world, as rapidly as men and mediums can be prepared to receive and give them, but can not see what Spiritualists in convention assembled have to do with inaugurating "new movements" in Spiritualism before they are bestowed from the Spirit-world. Let us infuse every spiritual truth we possess into old theology and make all the "new movements" possible within her borders, but we must prepare conditions, and patiently wait for "new movements" in Spiritualism.

Is it a "new movement" under the name of "Christian Spiritualism," to fall down and worship the sectarian idol? the man Jesus, whom they have placed as a mediator between man and his maker, or more properly speaking have placed on the throne of God himself.

With joy would we hail any "new movement" or new phase in Spiritualism that would be more convincing to the materialistic or atheistic mind, or that would lift the creedal veil that now hangs between the sectarian churchman and the Spirit-world. Let us try to obtain this by working hand-in-hand with our friends from the other shore, form conditions through which they can work, by organizing circles, local societies and State associations, and as soon as practicable, a national association, but upon a spiritual platform if we would be free from the "creeds that tend to cramp and trammel the human soul," as we find they do around us on earth as well as among sectarians in the Spirit-world.

Man freed from dominion of creeds that are lies,
Will look for instruction direct from the skies,
Will progress in wisdom, in virtue and love,
Thus storing his treasures in "mansions" above,
God's laws thus obeying, be taught how to live,
To brother and neighbor full justice to give,
Hold spirit communion, truths banner unfurl,
The teachings of angels send forth to the world,
His time being over, his earth labor done,
The battle well fought, and the victory won,
The body returned unto nature to rest,
The spirit transported will dwell with the blest.

JAS. H. YOUNG.

BOOK REVIEW.

PERCY BYSSHE SHELLEY as a Philosopher and Reformer. By Charles Sotheran, including an original sonnet by Charles W. Frederickson, together with a portrait of Shelley and a view of his tomb. New York: Charles P. Somerby, 139 Eighth St. 1876. Pp. 51. octavo.

It is well in this year of celebration that the long traduced, abused and martyred Shelley should be brought to the front, and assigned a place in the foremost ranks of the world's sages and reformers where he justly belongs.

With his full understanding of the subject, and ardent love for the character of the man of whom he writes, Mr. Sotheran has made what in ordinary hands would have become a dry essay as charming as a novel, and filled to the brim with philosophy.

His style is flowing, but not the flow of words used, because of their harmonious sound. It is not fine writing for its own sake; it is fine because of the depths of ideas it seeks to reveal.

His first tilt is at Marvin, professor of "Psychology and Medical Jurisprudence," who put forth the theory that all spiritual phenomena came from "female weakness," and poetry from insanity. He only spares this modern Socratic wind-bag a few lines, but nothing is left of him.

The great poets not only write melodiously, they have been the prophets who have given voice to the future. The advocates of every true reform to-day, find better expression given their ideas in the pages of Shelley than they can give themselves. The great social, political and industrial problems were all met by him and solved. His works form a treasure-house of wisdom.

He penetrates at times the arcana of spiritual things, and removes the veil from the hidden ways of spirit life. He was the recipient of a broad and most perfect inspiration.

Mr. Sotheran has most ably and thoroughly performed his task, and the publisher has given this book a beautiful binding. Charles P. Somerby is making a mark by publishing radical works, and the present dull trade does not seem to check his enterprise in this direction.

More Magazine Notices.

THE SANITARIAN.—(Campbell & Co., No. 83 Nassau St., New York.) Contents for September: Deformities and their Relation to Hygiene; Vital Statistics; Natural History of a Scold; Sewerage of Saratoga; State Medicine and Public Hygiene in New York; Sea-bath at Home; Shade Trees in Cities; Sanitary Appliances at the Centennial; The Eucalyptus.

PHRENOLOGICAL JOURNAL.—(S. R. Wells & Co., New York.) Contents for September: Samuel J. Tilden, with portrait; Mental Heredity and the Influence of Culture; Some Ancient Busts; Alphonso Taft, Attorney General of U. S., with portrait; How to Consider the Money Question; Gen'l Geo. A. Custer, with portrait; The Chin and what it Signifies, illustrated; Patrick Henry, illustrated. Numerous other well written articles complete the number.

The Case of R. W. Flint, Medium.

EDITOR JOURNAL:—I have investigated far enough to satisfy myself that the charges of fraud against Mr. Flint are probably entirely groundless. My first meeting with him was in Ludlow Street Jail last Sunday, where he is incarcerated for alleged contempt of Court for non payment of money decreed to be paid in a suit brought by Mrs. Flint for Alimony, which suit, through neglect of Mr. Flint's former counsel, was allowed to go by default.

Mr. Flint says that all the letters that have been published purporting to have been received by him, and alleged to have been opened, he has no knowledge of, and if they were ever delivered at his house, they were opened by another party and used for the purpose of destroying his business as a public medium. In confirmation of this, the letter sent by Mr. Pierrepont, concerning which so much has been said. Mr. Flint told Mr. Wright, of 374 W. 32nd St., at the time (as I am informed by Mr. W.), that the letter was lost and that Mr. Pierrepont was much concerned about it, and having made dilligent search for the same, the letter could not be found. It now appears that it was intercepted by Mrs. Flint, and has been put to a very reprehensible use. By the way, this Mr. Wright in whose house Mr. Flint has had an office for about three years, informed me that he had tested his (Mr. F's.) mediumship in various ways, and satisfied himself that he was thoroughly reliable and a wonderful test medium. Others whom I have met confirm this statement. Mrs. Flint herself has said the same as I am prepared to establish.

While in Mr. Flint's cell he showed me a package of perhaps one hundred letters from his patrons, expressing themselves in the most satisfactory manner as to the tests received through him in answer to letters which had not and could not be opened. I might make a small volume from what has been shown me in support of this man's extraordinary mediumship. In regard to the tea-kettle story put in circulation, it is absolutely preposterous, as but few of the letters received by this medium could be opened by the use of steam. He has no occasion to resort to trickery, because his mediumistic powers are adequate to do the work where an answer is possible. Again, think you that this fraud (as alleged), could have been successfully carried on during his eight years of mediumship and no one detect and expose the same? To-day, I find that those who know the most about him, are the most emphatic in commendation of Mr. F's. mediumship.

Concerning the animus instigating a course of procedure so hostile and malignant in its manifestation, I do not purpose to speak. In proper time it will no doubt appear. In the mean time the public will do well to suspend judgment until it learns something more reliable than the one sided statements of a prejudiced press, which condemns before an opportunity has been given to learn what may be said by way of defense or explanation.

I think this statement is due Mr. Flint as well as the cause of Spiritualism, and trust, Mr. Editor, you will not hesitate to do this simple act of justice, and give it a place in your valuable paper.

Yours for Justice,
A. S. DAVIS.
268 W. 37th, St., New York.

That there has been a great amount of lies published about Mr. Flint we know. The papers a short time since professed to publish a statement of a New York City Post Office Clerk, to the effect that several hundred dollars had been sent to Mr. Flint in registered letters by S. S. Jones, Colby & Rich, and John C. Bundy. Now so far as S. S. Jones and John C. Bundy are concerned we know the statement to be absolutely false. Never was there a registered letter sent by either of us to Mr. Flint at any time, nor did we either of us ever send him any money at any time. If any post office clerk has made any such deposition he has been guilty of perjury.

We have seen many answers to sealed letters for different persons, which were claimed by them to be responsive to the questions contained in their sealed letters, and perfectly satisfactory to the writers. Most letters sent are not only sealed with sealing wax, but stitched all over with a sewing machine, so that the pretended opening of such letters by the use of steam from a tea-pot is false.

But it serves the purpose of the opposers who seek every opportunity to persecute mediums precisely as Jesus and his apostles were persecuted many centuries ago. It is the legitimate result of religious bigotry. Give any sect the power and they will manifest the same spirit of intolerance towards all who do not belong to their school, even down to the most liberal sect. And judging from observation, we doubt not, that if a sect of Christian Spiritualists should grow up and become powerful, they too would soon be found, not only like the Universalists, seeking evangelical alliances, but misrepresenting the non sectarian Spiritualists. Such have been the results following sectarian organizations, and probably ever will be.—ED. JOURNAL.

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Is the Devil Dead?

NUMBER XLV—(WHOLE NUMBER LII.)

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Spiritualism in remote ages existed under two heads—White or Black Magic; the former was of an exalted character, devoted to the alleviation of humanity; the latter employed evil agencies to accomplish the nefarious purposes of its devotees. Psychology was known and practiced long ago—indeed, long before the time of Mesmer the subtle nature of magnetism was fully understood, and the power of mind over mind received daily illustration. Of course the masses of the people were totally ignorant of these facts—attributing one character of influences to God and the other to the Devil.

Through all history their is a vein of incidents referring to Black Art, of dealings with satanic influences, and to totally ignore them, would be equivalent to banishing the use of common sense. The wonderful stories, however, of traveling through the air, etc., were mostly of a subjective nature, resulting from Psychologic Influences, as illustrated in the following, a translation from the Hebrew in relation to Maimon, the magician.

In order that they should be able to understand all cases brought before them, the Z-kanim, or elders—comprising the Sanhedrim—were obliged, before they were pronounced worthy of such office, to understand well, and speak with fluency, seventy different languages. In order to be admitted as an elder, the candidate was to be fully versed in all practices, studies, and customs at that time known throughout the world, and to be ably qualified in meeting even the arts and devices of witchcraft—then practiced upon a large scale—on no less formidable a footing, so that, should any complaint be brought before them by those who spoke a foreign language, they should be able to converse with them in their own tongue. There was no necessity for dependency on an interpreter, thereby enabling them to administer frightful justice, to mete out to the wrong his proper deserts. And when, as the Gemarah describes, cases were brought before them by any who professed and practiced the black art, and endeavored to defeat justice by means of the power they possessed, the judges, by means of the acquirement of this secret power, which they never practiced but on compulsion, were enabled to frustrate their intended designs.

Thoroughly qualified in all these acquirements, in after days, even when no Sanhedrim existed, was Moses Maimonides, the astronomer, philosopher, linguist, philanthropist, and physician. Possessing all these qualifications to perfection, it was not surprising that the great Rambam occupied the most honorable post in the palace of Egypt's wise King. He filled at once the post of chief counselor to his Majesty, and chief physician to his royal household. Celebrated for his good deeds throughout the domain of Egypt, and for his extensive learning, for his charitable actions and profound wisdom, he was extolled to the skies by the nobility as well as by the plebeians of Egypt and its vicinities.

Being alone one morning with his confidential friend and advisor, Maimonides, the King, being in a communicative mood, spoke to him of his great attainments and acknowledged unfathomable wisdom. "My friend, the whole world speaks of thy propagating wisdom, and even I, must acknowledge inferiority. Even in number of languages thou dost excel me; for, whereas I speak seventy, thou understandest seventy-one—thy mother tongue, Loshon Hakadesh, the holy language. But in the art of my country—I refer to the black art—I am thy superior."

"If I have found favor in thy sight, O King, may I design to make reply to your Majesty?"

"Speak, friend Maimon, as freely as thou wouldst to a brother."

"To a brother I would say 'thou speaketh in conceit;' to thee, O King, I reply, with all due deference, 'your Majesty may be right, and your Majesty may be mistaken.'"

"Well, then, so confident do I feel that what I have said is no vain boast or misconception, that to convince I will undertake to bewitch even thee. What sayest thou?"

"I am agreeable to your Majesty," replied the son of Maimonides.

"Close thy eyes," commanded the King, in a changed voice.

No sooner had Maimonides complied with the King's request, than a herald, foot sore and weary, his garments tattered and torn, burst into the royal chamber, and in a tone of despair announced the sudden approach of a confederate army. Alarmed at this unexpected information, the King rushed from the palace, assembled his army, placed himself at its head, and went forth to meet the proximate enemy. After a long, fierce, bloody fight for victory, the Egyptian armies were defeated, and their King taken prisoner. Loaded with chains, the royal prisoner was hurriedly thrust on board a vessel bound for he knew not where, destined to be had no conception what. Many were the conjectures as to his probable fate. Indefinite appeared to him the length of time he had been tempestuously sailing on the seas, until, on one dark, stormy night, his conjectures were brought to a climax. He felt himself being lowered into a boat, without power to resist, and in the space of half an hour deposited on the shores of an unknown island.

With the dawn of morning came the realization of helpless solitude. No more a king of a far-famed country, but a waif on the shores of an unknown island! With an insuppressible cry of despair and remorse, he rose to his feet, and, to his infinite surprise and relief, beheld a number of people—whose like he had never seen—coming toward him with shouts of joy, while wonder at his appearance was depicted on the faces of one and all of them.

In a paroxysm of joy—to his great amazement and fear—two of the company caught him upon their shoulders, while the rest commenced dancing and shouting as if they had captured a treasure ship. In less than an hour they had borne the affrighted captive to the palace of their king, to whose serene personage he was immediately conducted. He heard his Highness speak to him in some guttural tongue, but he knew no more what he said than does a Chinese what a Grecian says.

"Where am I?" he began. But they shook their heads. They did not understand him, and he could not for the life of him understand what they said. Here was a dilemma. As a last resource, he began making signs to them to inform him in what section of the world he has the honor to find himself. The King, with great difficulty, at last managed to understand him, and in like manner gave him to understand that they had never seen such a being as himself, and that, as he had doubtless visited them from the skies, he would remain his royal guest so long as he chose to design to honor them, with his celestial presence. The poor captive, seeing he had no other alternative but to submit in good grace, signalized his intention to remain.

Having been with them for two years, he became initiated in the mysteries of their language. A constant companion of the King, he accompanied the latter in all his walks. "Now," said the captive King to his Majesty, "tell me in what part of the world I am, and among what people I have the honor to dwell?"

"I know not what thou dost mean," replied his Majesty. "We know not of the existence of any other country."

"Hast thou not heard of Egypt?" again demanded he.

"No!" was the perplexed reply.

"Have you no ships wherein I could sail back to my own country?"

"I know not what thou dost mean."

The poor captive gave up the hope in despair of ever returning to his native land.

Five years had passed away, and his prospects of ever returning home were as gloomy as they were when he first came among his now no longer strange companions. I say now no longer strange to him, for he had already acquired their tongue, their habits, and their dress.

In the course of a few months the King of the unknown island heard of an intended invasion by the neighboring tribes. The captive told the King that he had been a great warrior in his own country, and offered himself as commander of the army, while his royal self led forth the royal troops. The King gladly acquiesced, and at the appointed time went forth to meet the rebels, and after a brief struggle defeated them, with but little loss.

So highly pleased was the King with the stranger's military skill and undaunted valor, that he appointed him chief commandant of the army. In that capacity he remained for a period of ten years, when, to the regret of all, the death of their King was announced to the sorrow-stricken subjects. At the expiration of the allotted time for mourning, the commandant of the army and bosom friend of the departed King was unanimously declared sovereign in his stead.

Fifteen years had the King sat upon his throne, when one day his ministers burst open the doors of his sitting room, leading in a beautiful princess, so lovely that he could not refrain from giving vent to his surprise—"Whence comes this lovely princess?" demanded he of his ministers.

"She is the daughter of the departed King, who secreted her until the time as she should become marriageable, and then intended to give her to your Majesty in marriage, only we knew of her existence, and now, as it was our departed King's wish that she should become your Majesty's wife, we have brought her to your Majesty. We have only to express our, as well as the people's most earnest desire, that your Majesty will not disappoint your Majesty's loyal subjects in this, our first petition."

He thought of his own Queen, in far Egypt, of his children he never more could see, and a pang of regret and grief shot through his frame as he realized his situation. Never, never more would he gaze upon the loved forms of his wife and children at home! But what could he do? That he could never be able to return to his own country he too well knew, and in all probability his wife may be dead, his children grown to manhood, and another King may rule Egypt. Besides, it was the implicit demand of his subjects, and the departed King's behest, that he should unite himself to his daughter. Beautiful as beautiful can be, she was; how could he then, in courtesy to his subjects and in justice to himself refuse? The happy event was forthwith announced to take place on the following day.

Joy bells pealed and drums sounded as the King of the unknown island, with his beautiful bride beside him, was anxiously awaiting the momentary arrival of the minister. At last that illustrious personage presented his divine appearance, and forthwith, without any further delay, commenced the marriage ceremonies.

At this critical crisis, Maimonides put his hand on the king's shoulder, and the latter, with a start of bewilderment and perplexity, with perspiration streaming down his pallid countenance, looked around him, and then fixed his glassy stare on Maimonides.

"Where am I now?" demanded he tremulously of the rambam (Maimonides).

"Your Majesty is in your own apartment in the palace of Egypt."

"How is this?" I thought—"

"Aye! your Majesty thought that you could over power me with the black-art, and while I closed my eyes in obedience to your royal wish, I had the honor of practicing it on your royal self."

"How long have I been absent?" asked the King.

"Your have not stirred, your Majesty. Only fifteen minutes have elapsed!"

This was a clear case of psychology; the experiences were all of a subjective nature—entirely within the mind of the person. Is it not possible—yes, probably—that Jesus was taken to the pinnacle of a temple and to the top of the high mountain, in the same manner, consisting merely in mind pictures, yet a perfect reality to him.

KNOWLEDGE IS THE TRUE SAVIOR.

What are the Duties Devolving Upon Spiritualists.

When we commenced publishing this series of articles, we had not anticipated the Philadelphia movement for the organization of the new sect of *Christian Spiritualists*.

It now appears that the inspiring intelligence that prompted us to write under the above caption, foresaw that which we did not anticipate, and hence in due season, called the attention of the readers of the RELIGIO-PHILOSOPHICAL JOURNAL to the contemplation of the *Philosophy of Life*, in contrast with a new theological organization.

The admirers of the new sect and the promoters of the movement, have claimed a hearing, which certainly was with pleasure granted. However plausible may be the argument for forming a religious organization based upon Christianity or any other system of religion, Spiritualists, as a body of thinkers, will reject the plan.

We repeat the assertion that a few devout believers in spirit communion have ever since the ushering in of modern Spiritualism, thought that it was to be organized into a new system of religion, while the great mass of thinkers have rejected all such movements.

Newspapers have been published in the interest of such movements, as they have in the interest of free lovers, social freedom, art magic, theosophy, re-incarnation, etc., etc., and yet the movements and their organs have been sickly and short-lived.

Every careful observing student of Modern Spiritualism knows that the invisible intelligence that holds supervision of the movement, has thus far, thwarted every attempt, in the least degree, to sectarianize it.

The schisms that have grown out of the absurd efforts at organizations, have been the means of agitating thought to the extent of causing most Spiritualists to see that religion and its sectarian organizations are of mythological origin, destined sooner or later to disappear as mankind progress in the onward march of knowledge.

The casual observers, the timid Spiritualists not excepted, have looked upon such schisms as evidence of speedy dissolution, and in some cases as the evidence of the decline of Spiritualism.

Even Bro. Peebles, in his zeal for the "new departure," looks at the dark clouds with which zealous organizers have often overcast the spiritual horizon, in their oft-repeated attempts to sectarianize Spiritualism, by the introduction of antiquated free-love, re-incarnation, or other dogmas of different schools of religionists, with alarm.

In his defense of Christian Spiritualism, he says under the head of—

THE NEW DEPARTURE.

It can not be denied that a partial eclipse has gradually crept over and dimmed the heaven-illumined face of Spiritualism. The original National Association is dead; nine tenths of the lyceums are dead, multitudes of Spiritualists are morally dead, attending neither Spiritualist lectures on Sunday, nor spiritual seances on week-day evenings. The finances that ought to go to erect spiritual halls, support the Spiritualist press, genuine mediums and lyceums for our children, are often expended in building sectarian churches, or supporting the liberal denominations? What is to be done? What does the "new departure" mean? It means—departure from death and indifference to life and spiritual activity—a departure from frothy words to noble deeds—from irreligious scoffing to religious aspirations and manly efforts—from phenomenal wonder-seeking to a rational philosophy and practical righteousness and from an egotistic ignorance to a broad spiritual culture. It is a departure from old feuds, old grievances, old disputations, and thread-bare issues, that have about as much to do with the heavenly truth of Spiritualism as Aztec pottery has to do with poetry.

Bro. Peebles is correct so far as external appearances presented the subject two years ago. But time has made a wonderful change, especially during the period he was making his trip around the world. While he was off on his *pilgrimage*, the RELIGIO-PHILOSOPHICAL JOURNAL was at home doing its duty in giving battle to the monster that sent forth the foul breath which condensed into the dark clouds, that "partially eclipsed and dimmed the heaven-illumined face of Spiritualism." That eclipse has passed and even the advocates who held that "social freedom is germane to Spiritualism," have ceased to give utterance to the infamous doctrine.

So marked is the change that Bro. Peebles says in the very same issue of the RELIGIO-PHILOSOPHICAL JOURNAL that he makes the above statement in, after giving a long list of appointments, "I was never having so many invitations to lecture. Is there not coming a spiritual revival?" And we will add, there was never a time when Spiritualism was being inquired into with such deep interest as it has been during the last year.

The "eclipse" of unparalleled infamy having passed off, the glorious orb of the new dispensation, shines forth to the admiration of all beholders.

The very controversy that was so alarming to timid souls, like the dark cyclone that occasionally sweeps over the earth, leaving a purer and more healthy atmosphere as a compensation, has to a great extent, shown that Spiritualism is but the Philosophy of Life, which teaches mankind that as they progress in knowledge, they become good and worthy citizens, who do good for themselves and for their neighbors, as a duty and means of happiness.

So the controversy in regard to Spiritualism and its mission has developed thousands of thinkers, who will to the last, protest against the imposition of all forms of religious bondage for angelic inspirations, which in their very nature develop the *Philosophy of Life*, and not theological dogmas.

But the time has come for work; not only internal schisms are impending, but the whole religious world is hurling its thunderbolts, as if in its last throes, to destroy the influence of spirit mediums, and again close the avenues of angelic communion.

Laws, local and general, are being enacted to suppress spirit communion and imprison mediums. The old fogies in law, medicine, and old theology are banded together hand-in-hand for legislative enactment to fine and imprison mediums. Mediums are classed with Gypsies and mountebanks, for the better carrying out their plans to secure convictions before prejudiced, ignorant magistrates.

The RELIGIO-PHILOSOPHICAL JOURNAL, almost single-handed and alone, has succeeded in awakening a spirit of resistance to attempted legislation, to the end of punishing mediums, and yet not entirely so. A law is in force in the empire State—New York, now to punish healing mediums. No matter how great and marvelous the cure—be it even equal to the so-called miracles of Jesus, the medium, who performs the cure, may under that law be fined and imprisoned.

Many cities have ordinances requiring mediums to take out license before they can be permitted to submit themselves to spirit control, and the devotees of old theology are constantly banding together to suppress the truth of modern Spiritualism, though they may quarrel upon all other subjects.

To the same end religious tracts are published by the American Tract Society, perverting the truth, and heaping all manner of reproach upon Spiritualism, and they are scattered free and broadcast all over the land.

In view of these facts it is apparent that duty demands of every lover of truth to make a united effort for the promulgation of the fact of spirit communion, and the teachings of the sages of the higher life.

While the fallacies of old theology are exposed, let the mind be illumined with the Philosophy of Life. Let us teach mankind that sorrow and suffering are legitimate results of violated laws, and that to avoid sin and its consequences the laws of life must be obeyed.

In a word let the world understand that knowledge is the only true savior, and to that end scatter spiritualistic literature among the people.

A Reporter Grasps a "Spirit Form," and is Struck on the Head with a Chair.

Mrs. Markee, a Spiritualist medium, extended invitations to representatives from the newspapers of this city to attend a seance given by her last evening. W. O. Crum of the *Express*, and several other reporters, found themselves in the apartment rented by Mr. Markee, in company with ten or fifteen ladies and gentlemen, all devout Spiritualists. The room has no other furniture save the chairs and table used by the circle and medium, and the mysterious cabinet. On the outside of the cabinet were hung placards with the following significant inscriptions: "In God we trust," "The pure in spirit shall see God," "Thrice welcome, noble and faithful band," "There is no death," "The monster has lost his terrors," "The angels of love bid us welcome above."

After the newspaper men had fully satisfied themselves in regard to the cabinet, a "circle" was formed. Representatives from the *Union and Advertiser* and *Democrat* and *Chronicle* were then appointed a committee to bind the medium in the cabinet. The lady was at once seated in the narrow enclosure and the hem of her dress carefully nailed to the floor. Her hands were then filled with flour and tied together with white brittle thread to the chair a number of times, so that it seemed utterly impossible for her to rise or even to change her position without some of the threads giving way. Thus secured the door was closed, and she was left to her meditations.

The door of the cabinet was opened and the figure of a woman dressed entirely in white partially came through the opening. Her voice was rather weak, but very distinct, and perfectly audible in every part of the room. Her name was Lizzie, and she seemed to be recognized by some one at the other end of the circle; but before any questions could be asked she retired and closed the door. The door was again opened and the form at once appeared. This time she advanced a step outside of the cabinet, and those in the third circle had a chance of examining her more minutely. She appeared to be a woman of medium height, rather inclined to embonpoint, dressed entirely in white, with a long veil covering her face, bare arms, and apparently a girdle of some kind around her waist. The dress skirt came within about two inches of the floor, and beneath it, as she stepped forward, her bare feet could be plainly distinguished. What further investigations might have disclosed it is impossible to say, for just at this moment, as the form was about to move forward, a man sprang from the lower end of the circle and endeavored to grasp the spirit in his arms. As his hand touched her body she gave a loud and very feminine scream and skillfully slipped from his grasp, disappearing within the cabinet. In an instant the whole circle was in an uproar, and in the confusion Mr. Markee, the husband of the medium, sprang forward, and with "You d——d rascal" upon his lips, struck Crum over the head with a chair, for W. O. Crum the intruder proved to be. "I appeal to you gentlemen for protection," shouted Crum, as he held up his arms to ward off another expected blow; but before it could fall others had interposed.

The voice of Daniel Webster directed that the two gentlemen who had bound Mrs. Markee in the chair should come forward with the light and examine her, but cautioning them to make the examination as brief as possible. The two named went promptly forward, and, opening the door of the cabinet, found Mrs. Markee precisely in the same position they had left her, but with face and hands covered with blood. The thread was unbroken, though a little disarranged, the dress was nailed to the floor, and the flour was undisturbed in her hands. After some time had elapsed, she was restored to consciousness, but apparently exhausted and worn out. Mr. Crum states that the form he grasped was that of a live, flesh and blood woman. If he had only held on for a moment longer the matter would have been settled beyond a doubt as fully in the minds of others as it now is in his own. As it is, nothing was proved or disproved to the minds of the public. The whole affair is more deeply enveloped in mystery than ever.—*Rochester Democrat and Chronicle, Aug.* 17.

It is a great mistake of the editor of the *Chronicle* that "nothing was proved or disproved to the minds of the public" in this exhibition.

The medium has been tested repeatedly and always found genuine. When the laws of life as developed to the understanding of honest investigators by repeated spiritual seances, are obeyed, good results follow. But when a rude hand is laid upon a materialized spirit, the medium is made to suffer. We know from observation, and spirits inform us that their suffering may be compared to the suffering of a person in this life who is bruised and crushed, and that the painful sensation continues to be felt by the spirit for sometime afterward.

Here the medium had been put under strictly test conditions, just as a chemist who had an analysis of the greatest importance to make. What sensible man would justify an egotistical, self-conceited ignoramus, (upon the subject of chemistry at least,) in stepping up to the crucible or retort, and throwing a foreign ingredient into the compound? Such a course is exactly in keeping with the conduct of Mr. Crum. He, disregarding all known laws of spirit materialization, seized the materialized spirit, and attempted to hold it, and in doing so, found it a a "live, flesh and blood woman." Marvelous indeed! What should he have found, an ass like himself?

If it was a woman that was materialized then it was "a live, flesh and blood woman." When these self-conceited skeptics learn that a spirit has a body that in *every particular* corresponds with the physical body in this life, and only differs from it in this, that the flesh, bones, nerves, sinews, etc., etc., are so refined and attenuated that the *physical senses* of mortals can not take cognizance of them, and yet when such a spirit is brought within the sphere of what is known as a *materialising medium*, for a brief time is so materialized, as to be as natural a flesh and blood body, as if such spirit was *yet in the mortal form*.

This change from a spiritual body to a material body is no more wonderful than many sudden changes in compounds, caused by scientific appliances known to chemists. As there is little religious bigotry now encountered by scientists, their demonstrations are received as truth, but quite different is it with spirit manifestations; the whole priesthood is in peril—hence they and their devotees like *bulls in a china closet*, go at the materialized spirits, and learn, at the peril of the medium's life, that such spirit when so materialized, is indeed "*flesh and blood*" and "alive!" An astonishing discovery! The man expected probably to catch the medium, but failed. The medium was found exactly as she was left—securely confined. But lo, her face and hands were covered with blood. What caused this is a pertinent inquiry. The very element by which the spirit was materialized came from the medium under a natural law—a law of harmony.

When that law was violated, the result was as painful to the spirit as if it in mortal life had been crushed to death. Hence the elements of life which had been drawn from the medium under a natural law, rushed back in confusion, leaving traces of such violence on the medium. This is not the first time that mediums and spirits have suffered in like manner, by rude and violent acts of consummate ignoramuses, (of the laws of life at least). The husband of the medium was fully justified in resenting even with blows, such conduct of a person who was admitted to the *seance* under the presumption that he was a gentleman who would obey the necessary rules, as much so as if he had been admitted to the laboratory of a chemist to witness any scientific demonstration.

We submit to the candid reader of the foregoing report, whether there is the least evidence that the medium was not truthful and honest in her conduct, and whether she was not found so nearly in the condition left in, as to preclude the idea of her being identical with what purported to be the spirit? Of course the examination of the cabinet was instantaneous with the general uproar and the medium was found in fact, as left when first confined.

When the element taken from a medium to aid a spirit in materializing itself, is allowed to return to the medium in a harmonious manner, the medium is not materially injured. On the contrary when the materialization of a spirit is broken up by the repellant power of violent hands, or by a sudden flood of light, such elements are yet, partially materialized, when again uniting with the medium—hence the blood upon her face and hands.

Philadelphia Department

BY........................HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

WHAT IS MAN?

Man Spiritually.

CHAPTER XIX

THE SPIRITUAL BODY.

We have spoken of the spiritual body, which is the living model upon and by which the external material form is built, and controlled during life; this lays hold of the substances which are essential for its work, and gradually unfolds a body, prior to birth as well as afterwards. In it lies the power to mold these wonderful forms, and to carry them through the various stages which mark human life, beginning in the embryotic condition, where the most wonderful changes take place, then going on through childhood, in which there is a growth under fixed laws up to a certain size and form peculiar to each individual, race, or sex.

When the age of manhood or womanhood is reached, new powers, which had hitherto been innate in the spiritual body, are unfolded, feelings and faculties which had not been manifested, now appear on the stage of action. The association of the sexes, and the propagation of the species exerts a controlling influence. Man realizes the action of the law referred to by Moses, and spoken by the Creator, that it is not good to dwell alone. The affections are awakened, the love of the sexes, and of offspring marks this era. It is a matter of profound regret that ignorance, and the abuses of the social faculties have entailed so much misery, disease and suffering upon the race. Sensuality as a fearful disease prevails all over the world, and its results are manifested, not only in the physical conditions of the race, but in their spiritual also, carrying suffering into all departments of society, even the most cultivated and refined. That which in the animal creation is carefully restrained by instinct, and kept within its proper bounds, is very generally unrestrained by reason or judgment in mankind.

The result is a deterioration of the race, the entailment of disease, and a vast amount of suffering, which can only be prevented by ages of the most careful observance of the divine laws in regard to this important function. When this is carried out in accordance with the highest laws of our being it will not only bless us individually, but give us a race of men and women far more spiritually, intellectually and physically developed than any that have ever been seen on our earth; the entire race would occupy a better plane than that of the very highest and best specimens of the race to-day. Viewed from a spiritual standpoint there is no part of man's present life that is so repulsive. The degradation of the spiritual body through this is a present and permanent evil that calls loudly for reform, and those who become enlightened on this subject incur a fearful responsibility if they do not do their part in bringing about a change in this so as to bring it within the domain of the highest laws which pertain to it.

A pure spiritual body alone will regulate this so that there should be no abuse, and it would be esteemed as one of the most sacred duties of physical life.

In old age the spiritual body if kept pure will always direct the physical body into those conditions which produce pure happiness, and men and women will live as a band of brothers, with pure and chaste feelings always. The sensual conditions to which we have referred stamp their character upon the spiritual body, and we find a large number of spirits who have recently passed out of their bodies, who still have these passions active, and who find their gratification in association with mediumistic persons in like conditions.

Those who pass into Spirit-life in this way, have to suffer very greatly before they can overcome the base passions which they have so long gratified in earth-life. The realization that these spiritual bodies are thus affected by the habits and conditions of the physical body should impress everyone with the importance of care in avoiding it. The associations of mortals are through their spiritual bodies more than their physical, and the lustful spirit finds himself, or herself attracted to, and influenced by those on the same plane.

It therefore becomes a matter of the highest importance that all such tendencies, whether hereditary, or from habit, should be avoided, and that the activity of such propensities should be curbed and brought into subjection by the restraint of both the physical and spiritual natures. The spiritual body in its effort to build up a perfect physical body can be much aided or hindered by the action of the will.

The soul, which is the most interior, and which is connected with the spiritual body by the intellectual nature, which occupies an intermediate place, exercises an influence upon the spiritual body, and is designed after the separation of the physical body to have the entire control of it; it is however restricted while the spiritual body is connected with the physical, and for sometime afterwards, especially when the physical conditions have been such as to mold the spiritual in the lower channels of life, and produce such sensual conditions as we have referred to. When mankind learn the laws of ante-natal influences, and the necessity that these should all be favorable to pure spirituality, and those conditions which shall enable the spiritual body to build up a more pure spiritual body, then will the true reform begin, and mankind will realize more and more of heaven on earth. We are all interested in these things, and especially is it important for those who are about to transmit their conditions to posterity to know what they are doing, that they may not ignorantly sow the seeds of that which shall bring cursing rather than blessing upon them.

Every one has an interest in these matters, for our present and continued welfare and happiness depends upon the proper action of this. Those who have formed habits which are known to be injurious to themselves and others should seriously ponder these things, and seek the best means of overcoming them, even the least violation should be avoided as it writes its effect in unmistakable characters upon the physical and spiritual bodies, which are the book of life.

In our next we shall commence an account of the spiritual body as seen clairvoyantly.

Thoroughness.

There are few words which signify so important a trait of character as this. The celebrated motto of David Crockett, which we once heard attributed to "an ancient writer," "Be always sure you are right, then go ahead," conveys a similar idea. Many years ago we listened with pleasure to an address by Horace Mann on the subject of education, in which he dwelt upon the idea of thoroughness, and related several anecdotes of distinguished persons, illustrating this; one was an account of John Wesley's parents; his father was reading one day, and his mother was giving her son a lesson in spelling; the old gentleman overheard them, and said, "Why, my dear, you have made the boy spell that word seven times." "Yes," said she, "and I expect to make him spell it seventy times, and till he has no hesitation about it. Such a mother, not only gave character to her boys, but pursued the true course to develope it. Failures in every department of life results from a want of thoroughness, and a disposition to leave things half done.

We give below a sermon which contains so much good sense and quaint humor, that we can pardon that which seems rather undignified. The lesson is adapted to all classes. Every one should ponder well the hints given, and determine to have no half-way doings in their lives.

HALF-WAY DOIN'S.

BY IRWIN RUSSELL.

Belubbed fellow trabelers, in holdin' forth to-day,
I doesn't quote no special verse for what I has to say,
De sermon will be bery short, and dis here am de tex':
Dat half-way doin's ain't no 'count for dis worl' or de nex'.

Dis worl' dat we's a-libbin in is like a cotton row,
Whar ebery cullerd gentleman has got his line to hoe;
And ebery time a lazy feller stops to take a nap,
De grass keeps on a growin' for to smudder up his crap.

When Moses led the Jews acrost de waters ob de sea,
Dey had to keep a-goin' jes' as fas' as fas' could be;
Do you suppose dat they could ebber had succeeded in deir wish,
And reached de Promised Land at last—if they had stopped to fish.

My frien's dar was a garden once, whar Adam libbed with Eve,
Wid no one 'round to bodder dem, no neighbors for to tieve;
And ebry day was Christmas, and dey got deir rations free,
And ebery thing belonged to dem except an apple tree.

You all know 'bout de story—how de snake came snoopin' 'round',
A stump-tail rusty moccasin, a-crawlin' on de groun'—
How Eve and Adam eat de fruit, and went and hid deir face,
Till de angel oberseer he came and drove 'em off de place.

Now s'pose dat man and 'oman hadn't 'tempted for to shirk,
But had gone about deir garderin' and 'tended to deir work,
Dey would'nt hab bin loafin' whar dey had no business to,
And de debil nebber'd got a chance to tell 'em what to do.

No half-way doin's, bredren! It 'll nebber do I say,
Go at your task I say and finish it, and den's de time to play,
For eben if de crap is good, de rain 'll spile de bolls,
Unless you keep a-pickin' in de garden ob your souls.

Keep a-plowin', and a-hoen', and a-scrapin' ob de rows,
And when de ginnin's ober, you can pay up what you owes;
But if you quits a-workin' ebery time de sun is hot,
De sheriff's gwine to lebby upon oberyting you's got.

Whateber it is you's drubin' at, be shore and dribe it through,
And don't let nuffin' stop you, but do what you's gwine to do;
For when you sees a feller foolin', den as shore 's you're born
You's gwine to see him comin' out de small end ob de horn.

I thanks you for de 'tention you has gib dis afternoon—
Sister Williams will you oblige us by a-raisin' ob a tune,
I see dat Brudder Johnson's 'bout to pass 'round de hat,
And don't let's hab no half-way doin's when it comes to dat.

Business.

The Wonderful Healer and Clairvoyant—Mrs. C. M. Morrison.

—Thousands acknowledge Mrs. Morrison's unparalled success in giving diagnosis of disease by lock of hair. And thousands have been cured with vegetable remedies, magnetized and prescribed by her Medical Band.

DIAGNOSIS by Letter. Inclose Lock of Patient's Hair and $1.00. Give Age and Sex.

REMEDIES sent by mail to all parts of the United States and Canadas.

☞ Specific for Epilepsy and Neuralgia.

Address MRS. C. M. MORRISON,
P. O. Box 2519, Boston, Mass.
Residence No. 4 Euclid street.
Take Grove Hall and Dorchester street cars.
v20n16t13

THE WORLD'S SAGES, INFIDELS AND THINKERS, is now ready for delivery. Price, $3.00. See advertisement.

Doubt and Faith.

How many of us when suffering from chronic disease on being recommended to try some foreign remedy almost exclaim with the sick king "are not Abana and Pharphar rivers of Damascus equal to all the waters of Jordan?" and we fail to accomplish a cure. The Turkish Bath, medicated Vapors and Electric agencies used by Dr. G. C. Somers and Mrs. Somers, at the Grand Pacific Hotel, Chicago, have been instrumental in restoring to health thousands of people, who, had they followed the usual course, would be to-day in their graves. These are the finest baths in the West, and for the treatment of chronic and nervous disorders, and the diseases of females have no equal. 26.2

Thousands are Cured of the use of Narcotics, but Object to its being Published.

The following case of a perfect cure of the pernicious habit of using narcotics by Mrs. A. H. Robinson, 894 Dearborn St., Chicago, is published by consent. Here follows the correspondence in full upon the subject:

MRS. ROBINSON, 894 Dearborn St., Chicago, —DEAR MADAM:—I received a letter from my sister, which I enclose, about your remedy advertised in the RELIGIO-PHILOSOPHICAL JOURNAL. Do you think there is any use trying to help her. I haven't much faith that she can be helped, and it is hard for her boy who is working for $2.50 a week, or myself to pay $5.00, unless there is some hope, but if you think there is any prospect of success, you can send the medicine with full instructions how to be taken. Send it to Mrs. Agnes VanAernam, Little Valley, N. Y.

G. W. GALLAWAY.
581 W. Erie St., Chicago, Ill., Nov. 4, '75.

LETTER TO HER BROTHER STATING HER CASE:

DEAR BROTHER:—Your letter came to hand last night, I was happy to hear you had been to see Mrs. Robinson and that there is hope of helping me to get cured of this awful habit, I will now state what she wishes to know of my case. It will be four years next January since the Doctor began to give me morphine powders, which he gave me all winter. Two years after my babe was born I got so I used two bottles a month. I now use opium, but increased the quantity, I now us 25 cents worth a week. My health is middling good except the catarrh, I think it is, I have no cough, but spit up a great deal of stringy matter, this I have had five or six years, but grows worse, my age is 45 last July. Frank is a noble good boy to offer to pay the $5, and I know you will both be blessed in trying to help me out of this trouble. Hope to hear from you soon.

Your Sister,
AGNES VANAERNAM.
Little Valley, N. Y., Oct. 30, '75.

Mrs. Robinson diagnosed the case and furnished her usual opium remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, and here follows the report from the patient cured:

MRS. A. H. ROBINSON, 894 Dearborn Street, Chicago, Ill.:—Words can not express my thanks to you and the good angels for providing a remedy to free me from that tyrant—opium. I took the last dose a month ago. I have a little in the house but have no desire to touch it. I took about two-thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recommended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours, AGNES VAN AERNAM.
Little Valley, N. Y., March 20, '76.

MRS. A. H. ROBINSON, 894 Dearborn St., Chicago, DEAR MADAM:—Words will fail me to express my gratitude for the great and good result you have effected, in curing my sister of that cursed habit of using morphine. The small sum of $5 a box for the opium remedy (one box having cured her) is like no pay at all.

Your ever grateful friend,
T. W. GALLOWAY.
No. 581 Ada St., Chicago.

Scrofula Cured by Spirit Power.

MRS. A. H. ROBINSON, 794 Dearborn Street, Chicago, Ill., *Dear Madam:*—This is to certify that you have cured my daughter Lillie of the Scrofula. It has been about two years since she was cured, and there has been no symptoms of a return of the disease. She had a solid tumor as large as a hen's egg on the side of her neck, that too has entirely disappeared.

JNO. W. GILES.
Burlington, Iowa, May 31, '76.

HIS WIFE WAS CURED,

MRS. A. H. ROBINSON, 894 Dearborn Street, Chicago, Ill., *Dear Madam:*—Enclosed find lock of hair and two dollars for further examination. The medicine and your magnetized papers have produced most wonderful and happy effects on my wife's health. She commenced improving from the first using the prescription. We can not find language to express our gratitude to you and your spirit guides for the benefit they have rendered her. You will see by the lock of hair enclosed if she needs any further treatment. She thinks she is quite well. How wonderful are the efforts of your medicine and magnetized papers in so short a time! The old mode of practice of medicine will soon be swept out of existence. Yours with many thanks,

R. B. GILLSON.
Frankfort, Ky., May 29, '76.

Corns and Bunions Speedily Cured by Spirit Prescription.

Mrs. A. H. Robinson Medium, 894 Dearborn St., Chicago, Ill.—Your reply of the 25th of Feb., came duly to hand. I tried the remedy you gave me for corns. It acted first rate. It cured my corns so that I now have no soreness at all from them.

Respectfully Yours,
E. WHITESIDE.
Frankfort, Ky., Mar. 16th, '76.

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of MRS. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

During the years 1874 and 1875, Mrs. Robinson treated 6442 patients by letter, and over 2000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physicians—most of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

Testimonials.

The Spirits Defined the Disease through a Lock of the Patient's Hair, when the Attending Physician could not.

MRS. A. H. ROBINSON,—MEDIUM:—My wife was taken about six days ago with a pain in her thumb, like as if a splinter had got into it. In about three days it increased to a very severe pain, extending to her body in red streaks. The pain has somewhat subsided, but the swelling continues unabated. We do not know whether there is any splinter in it. Enclosed find lock of her hair and three dollars. She seems nervous and a little flighty at times; her arm is twice as large as it usually is; her age is 58.

Very truly yours,
JACOB A. FLOURNOY.
Marionville, Mo., Jan. 16, '76.

Mrs. Robinson, under spirit control, diagnosed the disease and prescribed the remedy, and here follows the first report, made ten days afterward:

MRS. A. H. ROBINSON, MEDIUM, Chicago:—Yours of the 18th was received in due time. My wife is still living and promises to get well. Her arm has been opened in four places; is now discharging considerably. The swelling has subsided a good deal. Your diagnosis and prescription was submitted to the attending physician, who took it very kindly. You was the first that called it Erysipelas, which is now agreed to be correct by all. I think your band of spirits can assist us much in effecting a final cure.

Very truly yours,
JACOB A. FLOURNOY.
Marionville, Mo., Jan. 30, '76.

A Spirit Physician Materializes and Cures His Sick Patient.

MRS. A. H. ROBINSON, Medium, Chicago:—Will you please send me some magnetized papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad-shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was totally unconscious. The next morning when I awoke I was lying flat upon my back (a position I never take in sleeping), the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spirit-world, I was so free of pain.

Yours respectfully,
MRS. S. I. PECK.
Topeka, Kan., April 12th, '75. Box 651.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Prescription.

A. H. ROBINSON.—MEDIUM.—CHICAGO.—I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other.

Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I remain,

Yours with Respect,
LEWIS C. POLLARD.
Los Nietos, Cal., Oct., 3rd, '74.

Mrs. Robinson diagnosed and prescribed for the case, and the results will be seen by the perusal of the following letters.

MRS. A. H. ROBINSON:—Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I remain,

Your Humble Servant,
LEWIS C. POLLARD.
Los Nietos, Cal., Dec. 9th, '74.

MRS. A. H. ROBINSON:—I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself.

Yours with Respect,
LEWIS C. POLLARD.
Azusa, Cal., May 29th, '75.

MRS. A. H. ROBINSON,

Healing Psychometric & Business Medium.

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO.

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought en rapport with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

MRS. ROBINSON also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

TERMS:—Diagnosis and first prescription, $3.00; each subsequent one, $2.00. Psychometric Delineation of character, $3.00. Answering business letters, $3.00. The money should accompany the application to insure a reply.

☞ Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of *reporter, amanuensis*, and postage.

N.B.—MRS. ROBINSON will *hereafter* give *no private sittings to any one*. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of $2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. *Mrs. Robinson's Tobacco Antidote* tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless.

This House will pay any chemist *one thousand dollars* who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it.

Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote.

Mrs. A. H. Robinson, 894 Dearborn St., Chicago, Ill.—Your book of Testimonials came to-day—was glad to get it. I have some Testimonials which I will enclose to you for use.

W. F. BURLEY.
Tama City, Iowa, Mar. 20, '76.

New Advertisements.

THE MYSTIC CUP; or, Spirit Mirror. For the development and use of clairvoyants and mediums. Sent by mail for $1. Address Mrs. M. C. Morrell, 172 6th Av., New York City. Clairvoyants and Business Circles, Tuesday and Thursday evenings.
v21n1t4

GENUINE CRAB ORCHARD SALTS.

THE MILDEST AND BEST GENERAL PURGATIVE IN USE. Endorsed by the highest medical men in the United States. Persons suffering with costiveness of the bowels or torpid liver, will find ready relief by the use of these Salts. None genuine except those put up in bottles with the label of the Crab Orchard Springs Salts Company.

J. B. WILDER & Co., Agents, Louisville, Ky.
v21n1t8

TO MAGNETIC HEALERS,

And All Interested in Psychological Treatment.

The Spirit, Dr. Benj. Rush, will give a series of lectures on

PSYCHOPATHY,

Or the Art of Spiritual Healing,

Through the mediumship of

MRS. CORA L. V. TAPPAN,

at her residence, or elsewhere as may be arranged and announced.

The lectures will commence the second Wednesday in September, (13) at 7½ o'clock P. M.

The series will include the following subjects:

Physical and Spiritual Basis of Life; The Relation of the Spirit to the Organic Functions of the Body; Psychology, Mesmerism and Animal Magnetism as Healing Agencies; Influence of Raiment, Food and External Atmospheres; Suggestions concerning Social Life, including Marriage and Parentage; The Actual Magnetic Poles, their corresponding Nerve Centers and the application of Psychopathic Treatment; Volition.

The class is not limited to professional Healers, nor members of the Medical Profession. Any persons, male or female, interested in the subject may join.

Applications may be made at the office of the Religio-Philosophical Journal, and at the office of Dr. and Mrs. Jackson, No. 130 Dearborn St., cor Madison, or 155 Park Ave.

Tickets for the Course of Eight Lectures, $2.50.

FOR SALE!

"THE ANCIENT BAND."

BEING THE RENOWNED

Anderson Pencil Paintings,

CONSTITUTING THE

Spirit Art Gallery,

ARE NOW

FOR SALE!

Owing to circumstances with which the Spiritualist public, need not be troubled, the undersigned will dispose of these twenty-eight MAGNIFICENT LIFE SIZE PORTRAITS of Prehistoric, Ancient and Middle Age Personages, for one-half the amount paid for the production of the (so-called) ANCIENT BAND, there are 18 portraits. The purchasers will be able to make arrangements with the celebrated and unexcelled artist, Prof. W. P. ANDERSON, now in Chicago, to complete this series of pictures, which, when done, will excel, as art work, anything the world has ever seen.

☞ For price, further particulars and photographic samples, address

J. WINCHESTER,
Columbia, Cal.
v21n1t11

OPIUM HABIT cured at home, 1,000 testimonials. "Baldwin City, Kan., Dec. 1, 1875. Mrs. Denning is entirely cured. She used 1,920 grains per month. HENRY DENNING." "Racine, Wis., Dec. 9, 1875. I used 940 grs. morphine by the hypodermic injection. I was cured in 4 months. Mrs. H Williams."

DR. F. E. MARSH, Quincy, Mich.
v20n18t26

WHO

May be Restored to Health?

ALL

WHOSE VITALITY IS NOT WHOLLY IMPAIRED AND WHOSE DISEASED ORGANS ARE CAPABLE OF RE-INVIGORATION.

DR. T. ORMSBEE,

No. 111 West 23rd St.,

NEW YORK.

Though a regular graduate, treats all kinds of disease through spirit influence, with almost universal success, means of personal manipulation, magnetized paper, water, clothing, letters, or medicaments.

☞ Letters requiring diagnosis and advice, must contain Five dollars or satisfactory evidence that self and interested friends are unable to pay.

Letters of inquiry simply covering two 3-cent stamps, will receive attention.

☞ All remittances at sender's risk, unless made by Check, P. O. Money Order or Registered Letter.

Voices from the People.

Dreaming.—Really, what induced this dream? It appears that one John Williams actually dreamed of the Devil himself. One night, after hearing a good deal about the Devil and hell, he dreamed that the old man came to his bedside in the form of a gorilla, and carried him away in his arms down a dark hole to hell. He thought one of his imps had another little boy in his arms, who was also taken down below. They were marched into a fiery furnace, and you may judge of his agony on believing he had got there. He fell at the Devil's feet and cried to him for mercy, and at last he took pity on him and let him out. When he awoke he was wet with perspiration. What should induce such a horrible dream?—*One who is examining the phenomena of Dreams.*

There is a well-defined dream-land, much of which is subjective to the mind of the dreamer. What this man Williams had thought might happen, assumed an existence within his mind the same as in the case of a mirage, objects appearing in a position in which there is absolutely nothing. The dream was to a certain extent the reflection of his day thoughts. As the sun sometimes appears above the horizon when it has actually set, so do the figures painted on the mind during the day, become a reality to it, resulting in dreams. Should a spirit desire to give you a vision, it would place in rapport with your brain a spiritual counterpart of what they wished you to recognize, and that would excite the sleeping faculties to action.

WHITE MOUNTAINS, N. H.—We learn by a letter from Bro. J. W. Free, that he is now rusticating among the varied scenery of the White Mountains. He has heard the great preacher, Henry Ward Beecher, seen a man wrestle with a bear, listened to lectures from E. Anne Hinman, and enjoyed himself hugely in various other ways.

The Inhabitants of Jupiter.—In this week's *Medium and Daybreak* you give an account of a trance address through Mr. Pickford on the planet Jupiter. Some months back I heard an address through Mrs. Moss, at 24 Brook Green, on the same subject, and am much pleased to find that the two addresses agree. The control, through her, stated that the people inhabiting Jupiter were more spiritualized than the inhabitants of this earth; also, the fact that brotherly love existed there, of which we can have but small conception. The addresses we get through Mrs. Moss are of the highest class. It is a very great misfortune she has such bad health, that she can not go out in the world and give to larger audiences the grand truths we get through her. Our circle is small, and very rarely numbers more than ten sitters, but we all come together for one purpose—that is, truth, and that we get.—*H. Jones, in Medium and Daybreak.*

In reference to the above the Editor of the *Medium and Daybreak*, remarks: "In 'Nature's Divine Revelations,' by A. J. Davis, the planet Jupiter is said to be in a very advanced state. The Aylesbury painting medium gave similar information, and painted a series of portraits of the inhabitants of all the planets, those of Jupiter being phrenologically of a very high order. The heads are large, the faces pear-shaped, the temperament nervous, indicating a condition of life in which mind and moral purposes rule, and muscular force with its selfish ends, is but little used. Such beings could not live on earth, so we must endure what we can not cure." These theories in reference to Jupiter, of course will excite attention. Whether the conjectures in reference to a planet whose greatest distance from the earth is over 400 000 000 miles, are correct, is a matter in regard to which there is no absolute certainty. Jupiter being the largest member of a very respectable family of planets (judging from the earth) it will, of course, attract a great deal of attention. Whether its inhabitants are much wiser than those here, the statements of clairvoyants differ. The late lamented Prof. Hare says—"There everything is larger than on earth. The inhabitants are of two kinds; the white intelligent, more advanced than those of earth, and a dark giant race, ignorant, living only for physical pleasure. These two races live on separate and distinct continents, the blacks not knowing of the existence of any people but themselves." Mrs. Moss says nothing of that black race alluded to by Prof. Hare, nor does Andrew Jackson Davis. This omission on their part may be ascribed to the fact that they didn't see quite extensively as Prof. Hare. Let us have something more about Jupiter.

OGDEN, UTAH.—T. J. Stayner writes.—I wish to express my satisfaction as a reader of your valuable paper in the manner you expose bilks. A hint from you in regard to a committee being formed in each town prepared with a cabinet, etc., to test all mediums pretending to materialize, and publish them as genuine or frauds, thereby assisting the former and preventing the latter from imposing on the public, would save the cause much humiliation.

Omission.—Mrs. Beaufest's address is No. 74 South Sangamon St., Chicago. It was accidentally omitted from the communication of Mr. Giles, last week, referring to her mediumship.

Whose God did it?—In the latter end of the last century old Port Royal disappeared beneath the waves in an earthquake, leaving no other memorial behind than those few patches of reefs. In calm and clear evenings, when there is not a ripple on the glassy surface of the sea, you may look down into fifteen fathoms of water and see submerged houses, towers, and churches, with sharks swimming quietly in and out of the open windows of their belfries. The work of centuries was destroyed in a few moments by one single convulsive throb of the thin film on which man has lived and speculated for ages past. An American diving company, instigated in their enterprise by tales of untold wealth buried beneath the sea by this sudden shock, rescued no treasures but the big bell suspended still in the bell tower, and donated the same to the museum of the island, where it may seen, with many puzzling inscriptions upon it, which nobody has yet been able to decipher.—*A Kingston, Jamaica Correspondent of the Buffalo Courier.*

We are not able to answer the question. History furnishes no data from which we can judge. That Old Port Royal disappeared as stated we have no doubt. You ask the learned Brahman the question, and he will tell you that Brahma is Supreme Deity or Creator, and that Vishnu is the preserver, and Siva the destroyer, leaving you to infer that Siva was instrumental in submerging Old Port Royal. This is about as reasonable an answer as any one can furnish from a theological standpoint. Geology will, of course, ascribe it to an earthquake—but who caused the earthquake? As to "whose God did it?" it is a conundrum we will let others answer.

Spiritual Meeting.—W. J. Fox gives an account of the Spiritual meeting at the Boone Co., (Ill.) Fair Grounds, commencing Aug. 15th. Mrs. H. Morse was one of the principal speakers; she is always interesting. Judge Holbrook also entertained the meeting in an able manner. Mr. Ellis made a practical speech. Mattie Hulett Parry was present and delivered an excellent address. Mr. Fox concludes his report as follows: "I did not hear any extreme or obnoxious ideas advanced that would shock the minds of the most sensitive, and on the whole the meeting was a great success, socially, morally and intellectually."

An Impostor.—J. L. Barker, Secretary of the Santa Barbara Spiritualists' Association, has addressed a letter to W. F. Peck, formerly of Topeka, Kan., and who has been traveling in Colorado and California as a physical medium, but who now is exposing Spiritualism. He says: Prof. W. F. Peck, San Francisco—Dear Sir:—Having read your circular announcing publicly to expose the physical phenomena of Spiritualism, I take the earliest opportunity to urge upon you, before other engagements conflict, the eminent propriety, and, I may say, obligation of visiting Santa Barbara in your new role. True repentance is best manifested by the most speedy reparation for the injury done, and, in the present case, your noble and generous offer to refund all moneys received from your former patrons can not fail to impress the Christian world of your sincerity. But this act, you must be aware, will only partially accomplish the object. So strong has been the impression among many that your manifestations were not, at least, wholly the result of human agency, that they will continue to have confidence in their genuineness until they themselves are witnesses to your explanation of the *modus operandi*. Such duty you owe to them and to yourself, and I can hardly believe that you will ever feel perfectly virtuous and happy until you have thus redeemed from error those who have thus been deceived by you.

His offer to refund any money—that's all bosh! He will never do it, Mr. Barker. His object is to make money more rapidly, like Baldwin. Let Peck have a full-length of rope, like Jacobs, and he will finally come to the same bad end. He confesses that he is a swindler, a first-class rascal, which is decidedly cool in this day of whiskey rings and frauds.

Is the Devil Dead?—W. Baxter, of Rutherford, Tenn., thinks he has found the Devil. As usual, he is in a minister of the Gospel.

Trying to Rise.—Mr. C., the medium, was sitting with a lady visitor who, when an orphaned child, had lived with a Deacon ——, who was "one of those great men abroad and little men at home, where he was full of petty meannesses," and was cruel to his helpless ward. The form of a well-dressed man, with gray hair, appeared standing in a dark place, who looked toward and seemed trying in vain to approach a broad staircase where the light was streaming down from above. He would then turn and look at the form of a woman who stood a little way behind him, whom the medium perceived answered the description of the lady who was sitting with her. She heard his name in full pronounced, and asked her visitor if she ever had such a relative. She said no, but it was the man that she had lived with when she was a child. He now made a great effort, and with his left hand on the rail succeeded in reaching the second stair; but he could get no higher. He seemed to realize the fact that his treatment of the woman behind him, when a child, prevented his going up, at which he expressed astonishment, pleading that he had always kept the Sabbath and attended regularly at church, etc., etc. His arguments, however, availed nothing, and the last the medium saw of him he was standing in the same place, "stamping and growing profane." The medium asked the lady present if she could not forgive this man. She said not until he had made amends for the wrongs he had done her.—*Thos. B Hazard, in* Banner of Light.

The lady in question was actuated with a vindictiveness no more in harmony with an angelic nature, than the spirit that had maltreated her in earth life. When a spirit came to us, who had treated us shamefully when we were a mere boy, and with tears in his eyes entreated our forgiveness, we did not ask him to struggle and make amends to us, but with our whole soul we forgave him! They who refuse to exercise a forgiving spirit, place themselves on a level with those who are vindictive, and they, too, can not progress. The lady in question should have manifested a noble nature, by kindly forgiving the poor erring one, and assisting him to progress.

Intolerance.—L. D. Rouse, of Upper Lisle, N. Y. writes.—In a lawsuit here lately, a jury discarded the testimony of the defendant because he did not believe in a personal God, and read Tom Paine.

An Orthodox Gem.—A Troy man said in a prayer meeting, after the recent loss of five firemen's lives by a yatching accident: "All the firemen in Troy are at the gates of hell, and five have just gone there."

This is about equal to the assertion of the Methodist divine that hell is lined with infants' skulls.

Witchcraft.—There is now in Somerset jail, England, a man who was sent there for having sold for three shillings a charm by which a witch might be killed and her spells broken. Wonder if that charm was composed of one of the formulas furnished by Henry Cornelious Aggripa. Perhaps it consisted of the lungs of an ass burnt to ashes.

The Indians.—Daniel Bacon, of Boice City writes.—The Indians of Idaho recognize the presence of their spirit friends, and have many phases of mediumship. During the Modoc war, we invariably obtained news of engagements, as well as results of battles, from friendly Indians, six or seven days in advance of the mails, there being no telegraph here at the time. Three years ago I had in my employ an old Indian; one day after finishing his labors he came to me and placing his hands together as if handcuffed, said, "Me see um soldiers tyum three Salt Lake Indians. What for? Me no say!" Knowing the troops were scouting for Barock Indians who had murdered some whites near Fort Hall, I said, "May be they are the Indians who killed the white men in the mountains last summer." He replied, "No, Salt Lake Indians no killum white men. Banock Indians killum white men." It was several days before the mail brought the news that the supposed murderers were captured and taken to Fort Hall; but on their examination they were acquitted. The following account I received from the wife of one of the officers of Fort Boice: "Several days before the telegram bringing the news of Custer's death was received, an Indian went into ecstatic fits, dancing and pointing toward the Black Hills, while he kept reiterating the words 'way up.' He was thought to be insane, but after his excitement had subsided, he informed them that the Indians were killing the whites way over 'tother side of the mountains.'" These Indians believe in the event of war with the whites, the spirits of their dead relatives will come to their assistance, and they will be so charmed that the balls of their enemies will have no effect on them. They practice the spiritual mode of healing, are very healthy, and the happiest mortals on earth!

A Fire Test Medium.—Quite a number of Spiritualists and a good many skeptics gathered at Liberty Hall to witness the operations of Mrs. Suydam, of Chicago, the fire-test medium. The medium, who is a large, fully developed woman, of perhaps thirty-five, washed her face and hands in cold water, and then took a heated lamp chimney in her hands and pressed it caressingly to her cheek, then she held her hands in the full flame of the lamp, put a burning match dipped in alcohol in her mouth, and finally washed her hands and arms in burning alcohol, which was blazing in a saucer. After about three minutes her sleeve took fire from the alcohol, and the medium ceased rather abruptly. She claims to commonly keep her hands in the fire about fifteen minutes. After the fiery bath her hands, arms and face were entirely free from blisters or any other marks of fire. She professes to be the medium of the spirit of a little Indian girl who was frozen to death and who was trying to get warm. The power to resist heat is claimed to be the result of a spiritual preparation applied in the trance by the spirit of an ancient chemist, who appears to be possessed of one of the lost arts. A Spiritualists who has seen the preparation with the eye of faith, describes it as a cloudy substance, one thirty second of an inch in thickness, which completely covers the face, hands and arms during the trance, and which certainly render them ice cold while in the fire. The fire test has never before been given in New England, and there are but three Spiritualists in the world who can do it, Mrs. Suydam, Home, the famous English medium; and one Dr. Dunn.—*Springfield (Mass.) Republican.*

In a short time Shadrack, Meshack, and Abednego will be heartily ashamed of the extreme "littleness" of their "fire exploit." The 19th century will soon eclipse their wonderful feat; in fact, we believe that spirit chemists can now, if they desired, so change the gas or vapor to which all bodies are reduced, before a flame is formed, that the heat generated would lose its intensity when brought in contact with the human organization.

DENVER, COL.—Orson Brooks writes.—I can't be induced to do without the Journal.

Such is the testimony of all who have carefully perused its pages.

Growth of Liberalism.—I noticed in Germany, and even in Austria, the slow growth of liberalism in religion. At Bolzen (Austrian Tyrol) there was a great Roman Catholic demonstration. It appears that until lately no Protestant places of worship were allowed, but recently the state had sanctioned their erection in Innsbruck and elsewhere. The Catholics took fright, and this demonstration was the result. The peasants from southern Austria and North Italy poured into the little town, headed by the priests. On the evening before the fete the mountains were illuminated with bonfires. Sacred hearts and crosses blazed on the slopes, and rockets rose on high. The next day there were processions and bands, and old colors of the war of 1809, and priests in canonicals, and monks in cowls and prayers chanted by all classes as the procession moved on. Still, I was told it was a failure. The great test was "the dinner." The landlord of our hotel was told he might expect about five hundred invited guests of note, but when I went to the theatre where the banquet was to be held there were not more than 120 present. I was told that the same bands and groups of peasants marched and countermarched to give the appearance of great numbers.—*Cor. Liverpool Post.*

There is indeed very little sense in the doctrines of the Roman Catholic Church. Its members have too high a veneration for the Virgin Mary, who is styled the "Mother of God," and is held to be free from sin in all respects, although the Bible says "no one is without sin." Their respect for saints honored as God's creatures, and through whom his will is manifested, has a very little of the spirit of the Harmonial Philosophy in it, but not enough to save the Catholic Church from complete ruins. Of course nothing but the growth of liberalism can cause superstition to totter and fall.

COPPER FALLS, MICH.—John Vivian writes.—I will take your interesting paper three months on trial. I have never heard a lecture or read any newspaper or pamphlet on the subject of Spiritualism. Your paper has excited a strong interest in my mind on the subject.

It is a fact that the Journal will awaken thought wherever read. The variety of ideas found on its various pages, can not fail to leave a deep impression on the mind.

Catholicism.—Another body of French Canadians have withdrawn from the Roman Catholic Church. Nearly 300 persons have joined in an address to the bishop of Montreal, saying they desire to be considered "no longer members of the Church of Rome, in which they were born." The adoration of the mass is the chief reason they assign for their withdrawal.—*Ex.*

It is estimated that there are nearly 200 000 000 that belong to the Catholic Church. 183 archbishops, 693 bishops, and 122 vicars apostolic constitute the hierarchy. This is an immense army in the cause of bigotry and superstition. It has, however, reached a point where it is certain to disintegrate and give place to something better—a religion more in harmony with the aspirations of the people. What is true of the Canadians is being manifested all over the civilized world.

WEBSTER, ILL.—J. Howd writes.—Having commenced to read the Journal this year, I like it very much; have become more and more interested in Spiritualism.

The Journal is a most excellent missionary. No one can read it without finally becoming interested in Spiritualism. It should be introduced into every family in the land.

Spirit Manifestation during the Conquest of Mexico by Cortes.—There is a tale which comes from Mexican sources, that Montezuma bethought him now of staying the advance of the Spaniards by means of his wizards and his necromancers. He sent a number of them forth, that by their incantations and their wizardries they might enchant his enemies to their destruction. The story that they told, was, that they met a man in the way, "he seemed like an Indian of Chalco; he seemed like one that is drunk;" and that this man threatened and scorned them. "What does Montezuma intend to do?" he exclaimed. "Is it now that he is bethinking himself of awakening? Is it now that he is beginning to fear? But already there is no remedy for him, for he has caused many deaths unjustly. He has committed many injuries, treacheries and follies." Then the soothsayers and enchanters were much afraid, and made a mound of earth as an altar for this man. But he would not sit upon it, and his wrath was only greater, and he spake again, saying, "He would never more make account of Mexico, nor have charge of that people, nor assist them. And when the soothsayers answered him, they would not do so—(*lit.*, there was a knot in their throats.)" Having uttered these things and other threats, pointing to the destruction of Mexico, the seeming Chalan vanished from their sight. Then the soothsayers perceived that they had been talking with the god Tezcatlipuk, and they returned to Montezuma and related all that had happened to them. And when he heard it, the king was very sad and crest-fallen, and for a time said not a word. At last he broke out into lamentations over Mexico, deploring the fate of their old men and of their old women, of their youths and of their maidens, concluding a doleful discourse by words which contain the philosophy of despair. "We are born: let that come which must come." *Nacidos somos: venga lo que viniere.*—*Life of Hernando Cortes, by Arthur Helps.*

It appears that devination was practiced among the Montezumans, but in consequence of being unable to secure the co-operation of the spirit, Tezcatlipuk, they could not stay the progress of Cortez. The Egyptian court frequently had the presence of magicians:—"And it came to pass, (Gen. 41. 8) in the morning that his spirit was troubled, and he sent and called for all the magicians of Egypt, and all the wise men thereof, and Pharaoh told them his dream, but there was none that could interpret them unto Pharoah." The Bible (Dan. 5: 11) also speaks of magic—"There is a man in thy kingdom, whom the King Nebuchadnezzar thy father, the King, I say, thy father made master of the magicians, astrologers, Chaldeans and soothsayers." According to Col. Olcott, who has taken a great interest in magic, the Thaumaturgists (men who perform miracles or wonderful things) of Morocco and Tunis exhibit every phase of American mediumship while they exact none of its conditions, of darkened rooms, sealed cabinets, hand holding, and sound-drowning music; they will do everything for you in broad daylight, on the open ground and without confederates, or other apparatus than such as yourself furnish.

FREDONIA, N. Y.—Mrs. Sarah E. Howe writes.—The dear old Journal comes to us regularly every Saturday, full of interest.

Clerical Asses.—His carriage-driver knocked at his door one morning not long since, and told him he was going to quit his service. The governor inquired what was the matter and what had happened? The negro replied, Nothing. The governor asked him if he thought he could do better elsewhere. He said that he did not know that he could, but his wife, the cook, was going also, and that the chambermaid had determined to leave likewise. This excited Gov. Smith very much, and he began to remonstrate in very angry terms at their leaving before breakfast. Mrs. Smith rose up out of bed and said, "let them go, I will get breakfast myself." She did so, with the help of a little girl who brought the water. The governor said he went into the kitchen to see if he could help his wife, but soon found he was in the way. He said it was the best breakfast he had had for many weeks. He found out that his servants had been to a prayer meeting the night before, and the preacher told them they were committing a most grievous sin in serving a democratic governor! and that they should quit his service immediately. In a few days afterward his carriage driver got over his conscientious scruples and came to see if he could resume his old condition again, with his wife and the chambermaid. Gov. Smith very coolly informed him that if he put his foot on his lot again, he would give him an old-fashioned whipping. The fellow left and never came back again.—*Gov. Smith of Georgia.*

Such a minister may be regarded as a clerical ass; and if he is near to God, what kind of a God is he? Who can tell? Is he the one who numbers the hair of our heads, and watches the sparrows when they fall to the ground? A little information from the courts of *his* heaven on that point, would be acceptable.

SPRING HILL, ILL.—Melissa Fuller writes.—I can not do without the dear old Journal, it brings sunshine and happiness to my home and heart that nothing else can.

A Would be Suicide.—Mr. Nelson Holmes has been severely castigated by the newspapers; been called a humbug repeatedly; and still it appears that he has not lived in vain. The Philadelphia *Herald* says: "Tuesday evening as the ferry-boat with the passengers from West Jersey by the five o'clock train was nearing the slip at Market street, a man made a desperate attempt to commit suicide by leaping over the railing of the boat. He succeeded in getting a leg and arm over, and in another instant would have accomplished his designs had it not been for the presence of mind of Mr. Nelson Holmes, who seemed to realize the situation in an instant, he jumped to the rescue, and succeeded in clutching the man just in time to save him, and with the aid of others managed to get him to the deck of the boat." Such heroism on the part of one person to save another, is always worthy of the highest praise.

Reports of Meetings.—Give us only a brief synopsis. Our readers care nothing about the meeting commencing at 10 and adjourning at 12; then commencing at 1 and adjourning at 5, and so on. They simply would like to know who participated in the exercises, the number present, and the general feeling that prevailed. If any striking incident, give it briefly. tf.

The Rain God of Ft. Tejon, Cal.—Leigh Irvine, of Oregon, Mo., writes:—This is the story of the Rain God of Ft. Tejon, California. Many years ago it was published extensively, with the names of several witnesses; among others of Mr. Bishop, the Indian agent at the Fort, and of one of our famous generals, whose home is in Chester Co., Pa. [Is it not Hazen?] Not long since, my father read an account of it in the San Jose, Cal., "Mercury," which stated that "many living witnesses will testify to it, among others, one of the most eminently respectable citizens of California, our fellow townsman, Mr. Bishop, and he wrote to him and received a most sincere, honest appearing statement to this effect:—'Some years ago, when stationed at Ft. Tejon, Cal., I put the Indians at work making irrigating ditches, when they, learning my object, threw down their shovels and refused to work, saying, 'Send for the Rain God.' To please them, I did so. He came, an old man, and after making many excuses to get rid of my demand, on being assured I would pay all damages, (for rain then and there, the end of May, was unknown) he began his incantations, and in an hour or two clouds rolled up and great rain fell. Overhearing me say it was too much, he remarked, 'Why did you not request me to stop it;' and very soon it ceased. On departing he said, 'Whenever you want rain, call on me.' And I will state I did so frequently that summer, and always with success. Now, sir, I do not believe man has that control over the elements that these facts would indicate, but they occurred just as I have said, and further, such crops I never saw as we had that season." I quote from memory, though I have the letter among my papers, and I give it almost verbatim. As it, in fact, rarely ever rains there, how did this occur? Well, really it is no more wonderful than the simple table moving and slate writing. It is a narrow pass, a great room in fact, with mountains for walls and sky for ceiling. Cold currents of air forced down through the warm ones flowing there, must cause clouds and rain, just as Prof. Tyndall made his experiment in the room and produced rain and snow on a smaller scale. Whatever produces this extraordinary phenomena, produced that; and in fact, though the story captures the imagination, the wonder of it is not nearly so great as that of the Slade slate-writing in broad daylight.

It is difficult to believe that man can control the clouds and cause them to yield up an abundant supply of rain when desired. It appears to be outside the order of nature that such should be the case, for it does not seem that a human being could use such power wisely. Col. Olcott asserts that during his travels in the East, he met with a mage, who was able to bring about, or put a stop to, a storm. Henry Cornelius Aggrippa, supposed to be one of the greatest magicians that ever lived, asserts that thunder and lightning, and of course, rain, can be caused by the burning of a liver of a chameleon on the top of a house, or the head and throat burnt with oak. These animals being readily found in Asia and Africa, why is it that droughts occur there so frequently? Perhaps the inhabitants there are sleeping in ignorance of the wonderful potency slumbering unused in the body of a chameleon. "Rain, rain, oh! dear Zeus on the plough-lands of the Athenians," was the prayer of Marcus Aurelius, and it was said that through its potent influence copious showers were produced. Now, we do not stick up our "knows" in contempt at any assertion that may be made in reference to the power of man, or the possibilities of the human mind. If there is a mage, an Indian or any other man, who can control the elements so as to produce a thunder shower, let him step to the front at once, and we will honor him for his wonderful achievement. We desire to give Col. Olcott and other devotees of magic a fair opportunity to sustain themselves. We have no inclination to snarl them down contemptuously, or to pooh! pooh! at them.

Medium Wanted.—W. A. Cramer, of Peshtigo, Wis., thinks some good medium and lecturer should come there.

Move in the Right Direction.—W. L. Baird, of Eureka, Nev., on subscribing for the Journal to be sent to his niece in Ohio, says: "Bro. Jones, I feel very desirous that my niece should receive the great and good Journal, for I have reason to believe that the teachings of the grand old paper will open up in her young mind, a new and grand field of thought, that will in after years bring forth fruit that will be a source of great joy and happiness to her.

This is certainly a move in the right direction—sending the Journal on a missionary tour. Many thanks, dear brother. May others be inspired to follow your example.

Exposers.—D. B. Edwards, of Orient, sends us one of W. Irving Bishop's circulars, advertising to expose Spiritualism, remarking, "Now, sir, is this the end of Spiritualism, modern and ancient?" Most assuredly not. His expositions don't harm Spiritualism in the least. It excites thought, and, we have no doubt that in the end Spiritualism will be benefited thereby. Rest easy, and wait patiently for the good time coming.

SALT LAKE CITY, UTAH.—B. D. Williams writes.—Judging from your valuable paper, the Journal, that you carry the flag of truth and honor, from my heart I would say, "May you ever stick firm and steadfast to the same." We have a gentleman in this city, Prof. W. H. Holmes, a staunch supporter of true Spiritualism, who could gather thousands of honest and truthful minds around him and cause a great many to begin and think for themselves. I have attended many of the lectures given by some of the prominent mediums that have passed through this place, but I must truthfully say, not one that I have heard is more fitted to be placed on the public stand than this gentleman.

Appreciative.—A. Phergerson, of Piper City, Ill., says "the Journal is the best paper in the world." Lyman Fish, of San Francisco, Cal., says he would be "lonesome without it." Jennie Storey of Grattan, Mich., says, "I prize the dear old Journal too highly to part with it. We love it for its lofty teachings and soul inspiring words." Mrs. Mary A Clute, of Syracuse, N. Y., says, "The dear Journal comes every week laden with words of cheer from the golden shores of the Summer-land. I for one love to awaken an interest in this glorious theory, with my brothers and sisters in this great cause for humanity, and with you all I can say, how beautiful is this great truth that to-day is breathing and pulsating more or less in every community."

Spiritual Meeting.—On account of the many spiritual meetings occurring in all parts of the country, it is only possible for us to give but a very brief report. Sarah E. Howe, Secretary, reports an account of the meeting at East Randolph, N. Y. Prof. O. D. Tuttle gave some excellent music. Mrs. E. L. Watson, of Titusville, Pa., spoke eloquently. Her tender pathos thrilled every heart. Mr. Burroughs, of Sherman, N. Y., "made a happy little speech." Lyman C. Howe was there. He is always eloquent. A. Bushnel, of Napoli, N. Y., made a few remarks. In conclusion Mrs. Howe says—"We are watching the signs of the times, in such gatherings we may read them, and that Randolph may furnish more of these signs, is the expectation of many."

BARNUM, WIS.—Marshall Monroe writes.—We think more of reading the Journal Sabbaths than going to church.

The Journal does a work on the Sabbath that would require 25,000 talented lecturers. Our subscribers can see the necessity, then, of sending the Journal on missionary labors.

Is the Devil Dead?—I have ever taken a deep interest in your writings. "The Search After God" has doubtlessly had the effect to change the minds of thousands of its readers who have embraced erroneous sentiments in relation to God-ideas and directed their footsteps in the pathway of truth—incontrovertible truth. I have also read your articles, "Is the Devil Dead?" with much interest, and have believed all along that their publication would be a means of eliciting a vast amount of truth, as well as to bring to the front ranks of Spiritualism traditional errors and myths of olden time for trial and final condemnation; for I have long entertained the sentiment that a principle rule of action on the part of angel missionaries, is to present through mortal media in emphatic terms a revival of false doctrines and theories, that have cropped out from time to time, all along the historical pathway of progression, and as often sank back into temporary oblivion; therefore, I am not surprised that you, my brother, should become an instrument in the hands of angel missionaries, or that you—according to the doctrine you are now laboring to sustain as eternal truth—should become "obsessed" of a spirit whose sentiments are expressed through your organism, and that you should maintain for a time with zeal and determination, one of the grossest errors that ever dethroned human reason.—*D. G. Mosher.*

Mr. Mosher does not believe in evil spirits; or in other words he claims that angel missionaries lead people astray for their own good and advancement. He is an Optimist in its broadest sense. Evil is certainly a condition. If it don't exist, why a word to define it? If darkness and ignorance did not exist, those two words would be entirely superfluous. Language is to express ideas and define conditions. The wise old sage is termed good; the thief, murderer and cruel wretch are denominated bad, or evil in their habits. As well call the sick man healthy or the weak man strong, as to assert that evil does not exist. However, there is a compensation for all calamities that occur, caused by evil influences. As to his assertion that spirits are propagating an error through the Journal for the good of mankind, we might say that Mr. Mosher is controlled by a spirit to give expression to erroneous views. That assertion works both ways. When A. J. Davis published his "Diakka," locating one grand center at Notsob, those whom he bit, used his own arguments to hurl back at him. If any degree of evil is right, then all must be. The fact that good may arise from evil, does not diminish the demoralizing effects thereof. A lie is a lie, murder is murder, deceit is deceit, and evil is evil, and by no method can it be regarded as good.

SPRINGFIELD, ILL.—H. A. Tewksbury writes.—I think your articles on the Devil are fine. Now, I wish that some one would rise and explain the meaning of such expressions as, "Thank God and the Angels," "Our Father and the Divine Mind," "Thou Fountain of all good," etc., etc. It seems to me that a great many Spiritualists believe in a personal God. If there is any one who knows anything about this Divine Mind, or Fountain of all Good—this Deity, they certainly would enlighten a great many minds, by stepping forward and making things clear.

Spirits as well as mortals, who have large veneration; regard something as an overruling power. It may be God, Brahma, Vishna, the Divine Mind, Jehovah, Lord, or anything else. There is a Something indelibly stamped upon their mind as Deity. What it is they have but little conception! They can not explain it—have no definite knowledge in regard to it. We desire to say to you that God recedes from man as the latter progresses. The African could be made to believe that God placed the stones of Potter Palmer's Hotel in their respective places, and he would regard it as the temple of the most high. But as he progressed he would soon learn that ingeniously constructed machinery did the work, hence his God would vanish. Thus it is that man's ideal of God is constantly vanishing, and he then forms a new conception of Deity, and thus it will ever be. The wisest sage in Spirit-life knows but very little of God, and his explanations are never clearly expressed. Andrew Jackson Davis has presented to the world the clearest proof of the existence of a God. For further particulars read his views, and the concluding article of the "Search After God."

A Suggestion:—I read in the Journal very often, of good materializations in a strong light. I have often used a light in my dark room when developing my pictures. In my ten years experience in the practice of the photographic test, I have never used a dark closet; on the contrary my room is well lighted with orange colored glass, which excludes the actinic ray of sun light, which alone would dissipate the impression made on the sensitized plate. I would suggest that some good materializing medium would use a place lighted like a photographer's dark room, which can be done by covering the windows with orange colored paper, and then if the spirits materialize, there will be no further use for cabinets, leaving the medium in plain view of the audience.—*S. E. Barrett.*

Certainly, materialization takes place in the light, but not as perfectly as in the dark. Your suggestion is worthy of a trial, and we hope that some medium will try the experiment.

MEDORA, IND.—Cyrilda E Wray writes:—There are a few Spiritualists scattered over this county, and we are engaged in trying to spread the glad tidings of the Gospel of spiritual communion and angel intercourse. Mr. I. H. Nixon is our regular lecturer, and a man well informed in Spiritual Philosophy. Mr. W. M. Davis of Oregon, has visited this county; he formerly lived here; went West as a Baptist preacher, but returned a whole-soul Spiritualist. During his visit we had several good lectures. If any good medium or lecturer passes through our county, please gives us a call.

RINARD, ILL.—J. Jordan writes.—I value the Journal more than any other paper I ever read.

As to your inquiry, we would state that Bastian and Taylor's seances will be resumed September 3rd. By visiting their seances you can witness excellent manifestations.

A clergyman out West, in a recent sermon, quoted this elevating little poem:

I want to be an Indian,
A Modoc or a Ute;
I'm tired of being a white man,
An unprotected brute.

And still people wonder why the pulpit has less influence than formerly, and less respect.—*Sunday Herald.*

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A SPURIOUS SPOOK.

A Bogus Medium Exposed in Maine.

[From the Portland Press, Aug. 29th.]

Sometime in the spring of last year, Mrs. Robert I. Hull, of Cumberland and Hanover streets, having for a long time given evidence of power as a spiritualistic medium, unexpectedly to herself discovered that she was a materialising medium, that is to say, a person in whose presence the disembodied spirits of deceased mortals could, under certain conditions, assume the shape and appearance of their perished bodies. This marvelous power rapidly increased, and she soon became noted, but she declined to sit for any but her friends, and those whom they, by special permission, introduced; and of late these sittings have been numerous.

Mrs. Hull sits behind a black cambric curtain suspended by brass rings from a wire stretched across the corner of the parlor. The triangular space thus formed is covered by a piece of the same kind of cloth. The walls and floor may be freely examined by the visitors, and are evidently entirely free from traps and any apparatus intended to deceive. The medium sits at the apex of the triangular space on a low stool. For many months she was always awake during the performances, but of late she has invariably gone into a trance, and has been unconscious of the proceedings. The spectators arranged themselves in a row in front of the curtain, their chairs being at a distance of not more than seven or eight feet from it, and often less than that. The lights were all turned out excepting a drop light, which was turned down very low and shielded by a porcelain shade and a newspaper.

After sitting a time which was rarely less than twenty minutes, ghostly figures appeared at the central slit in the curtain. These were usually female forms, generally veiled, and clothed in long, flowing robes of a whiteness so intense that many observers thought that they emitted a phosphorescent light. Sometimes, though very rarely, a male appeared, and once in a while a little child. These figures were generally recognised by some one as those of departed friends. All the performances were under the superintendence of the spirit of one Molly Molasses, a centenarian of the Penobscot tribe, who died some years ago. She communicated with the medium direct by word of mouth, but until lately held conversation with less favored individuals only through the laborious method of selecting letters from the alphabet.

In spite of the honest appearance of things, there were a few doubting Thomases who had a suspicion that all was not genuine. To allay such suspicions, the medium allowed eight or ten inches of the lowest portion of the skirt of her dress to project under the curtain and remain there throughout the seance. If one chose he could fasten it to the carpet with a pin. In no reported case has the dress been known to move from its place. Even this did not satisfy certain skeptics until a number of people plainly saw the medium sitting on her little stool at the same time that a spirit was holding open the curtain.

In September last Dr. Gerrish attended one of the performances. Being restrained by the feeling that courtesy required him to do nothing that was not expected of him at a seance for which he was under obligation to a personal friend, he simply observed the phenomena and took notes. They were certainly remarkable, like any ordinary tricks of jugglers, but the doctor failed to see that it was necessary to appeal to supernatural agencies to account for the performances, and was indiscreet enough to express himself to this effect, and, as a result, was unable to gain admission again until this month. On the 4th inst., however, the friend who had previously effected an entrance for him again interceded, and obtained an invitation for him and Dr. Greene, and this was the beginning of the end.

Profiting by previous experience, not a whisper of doubt was allowed to fall from their lips. Whatever appeared was greeted with expressions of delight and open-mouthed amazement. Their enthusiasm was unbounded, their liberality evidently gratifying to the Hulls, and their readiness to be duped so very apparent that they got results that were considered extraordinary even by old habitues of the house. The spooks came in crowds, so to speak, so anxious were they to appear before these simple-minded sons of Æsculapius. On the 10th inst., another sitting was accorded them, and on this occasion they were accompanied by Dr. George P. Bradley, of the United States navy. Enough was seen to make it very evident to these gentlemen that there was no need of invoking a more than human power to explain the phenomena, and a plan was laid for the exposure of the trick.

On their several visits the gentlemen accumulated a mass of evidence of fraud. For instance, it was noted by all that the dress of the medium was very peculiar. It was trim and well fitting about the upper works, but it bulged in a most unfashionable and suspicious way below the waist, leaving room for a whole magazine of clothes beneath. In a very few minutes after the medium seated herself behind the curtain there was as much rustling as would naturally be made by a woman who was carefully doffing one dress and donning another; rustling was almost always heard after one figure vanished, and before another appeared; and just before the seance ended, the noise of manipulated raiment was undeniably as great as was necessary for the resumption of an ordinary walking dress and the stowing away of a valise full of clothes. It was also noted that when the noise of talking and laughter was loudest among the spectators, and thus there was the least need of care in dressing, the appearance was made most promptly. An "Italian dancing spirit," that showed her feet and half her legs, was clothed, as to these members, as it was observed Mrs. Hull was before entering the cabinet. A figure that purported to be the spirit of a well-known merchant who died here not long ago, was about half a foot too short, seventy five pounds too light, and looked about as much like him as Mrs. Hull could be expected to with a false beard in a nearly pitch-dark closet. It was noticed, too, by the observer who managed to look down inside the curtain, that over the arm of the spirit there was a long veil, just such as had previously been employed in covering the head of a female figure. One spirit sought recognized from Dr. Gerrish, whose patient she had been when in the flesh, by showing a hand from which a finger was missing; but the amputation was half way up the first phalanx instead of the joint, as it should have been. This same spook smiled at the request of a wretched skeptic who thought its face might be masked. Immediately afterward there was a sound, behind the curtain which was unmistakably due to the replacement of an upper set of false teeth.

As we have said above, the modus operandi had become so apparent that the exhibitions ceased to be interesting as displays of jugglery. They were not so clever as they at first seemed to be, and the doctors determined to let in the light at once. So on Tuesday night last, a select company was invited to witness, and, if need be, assist at the denouement. Each had his part assigned, and failure was absolutely impossible, provided any trick was attempted by the medium. The conversation was more than ordinarily jolly. Funny stories kept the company in a roar half the time, but nobody lost sight of the curtain or failed to note that the usual rustling at the apex of the triangular space was going on. Molly M. rapped out that a spirit which had come to Dr. Greene twice before would again appear. In less than twenty minutes the curtain opened a little; in a few minutes it opened more widely and displayed a female draped in white and thickly veiled. It was the promised sprite. Then it pulled aside the curtain from the corner nearest the mantle piece directly in front of Dr. Greene. He was enraptured. Yes, the spirit had really come again for him. But a minute elapsed before she again showed herself.

"Will you touch my hand, dear?" said the doctor in persuasive accents. She put out her delicate fingers toward him, and his hand closed on hers in a grasp which was much firmer than the ordinary clasp of affection. And then he made what is called traction. "Come, dear, come! Come right along!" But she braced against the chimney in a very human and earthly way, wholly unbecoming in an apparition. There is no case on record in this series in which a spirit has been gifted with speech; but all in the room distinctly heard a very alarmed voice exclaiming, "Don't don't, let me go!" and then, "For God's sake, let me go!" "Why," said Dr. Greene, with well affected surprise, "This is not a spirit! This is Mrs. Hull!" Meanwhile, Dr. Gerrish had stepped quickly to the curtain, drawn it aside and discovered the stool unoccupied, an empty skirt and a little pile of female wearing apparel. It was just what was expected. The male Hull, who had been taken so completely by surprise that he forgot to turn out the light, delivered himself of the following manly speech: "Well, gentlemen, I wish you to understand that I have no hand in this affair. I know nothing about it." And his wife was left to dress herself without assistance behind the curtain.

SHORT SERMONS.

The Old and the New.

BY THOMAS COOK.

In our previous short sermon we adduced some evidence to prove that Spiritualism was the precurser of a new age or era. This conclusion is one to which all Spiritualists must sooner or later arrive, for the evidence is simply overwhelming. To doubt it is to doubt the evidences and facts of Spiritualism itself; for all mediums prophecy of it, both ancient and modern. By ancient media it was in their symbolic utterances styled the "New Jerusalem," a "New Heaven and a New Earth." Brother A. J. Davis, as we have in previous short sermon spoken of, entitled it "the dawning of a New Day," "A New Dispensation," etc. But call it by whatever name we may, there is no observing, reflecting mind that will fail to discern in the signs of the times and rapidly occurring events, most positive and conclusive evidence of great and impending changes. And a moment's reflection will serve to convince any one that to inaugurate a "New Dispensation," great and radical changes must of necessity occur. And the particular point to which we desire to call the attention of our hearers and readers is this: that no one can live in the Old and in the New at the same time. To us the New is at hand, and while yet in and mingling with the old, we are not of it—have no lot or part therein. Spiritualism in us and to us, has budded, blossomed and brought forth fruit. We neither vote or hold office, neither do we dictate to or seek to control any other soul, nor do we accept or acknowledge any official, executive or legislative, except God, the Great Spirit of Nature, for those, the former things, have passed away with us, and all things have become new and we live in a new era which the angels have, through Spiritualism, inducted us into; and we can joyfully attest to the prophetic utterances of Brother Davis who has said of those who come into the New: "Angels will visit these minds as friends meet and mingle—freely giving and taking; neither attempting to oppress or control the thoughts and sentiments of the other. A God like band are they who stand erect on their own feet, who think independently of priest." Such is the freedom, love and justice of the children of the New Dispensation that is to come after Spiritualism, called in the Bible language "the children of God," which simply signifies to be in the full enjoyment of our natural and inalienable rights, which neither kings, rulers or governments can give or bestow. If this should meet the eye of any soul who is tired with the Old and desires to dwell in the New, or who wishes to hear us speak upon these topics, we shall be happy to hear from them at No. 838 W. Lake St., Chicago.

Report from Dr. Witheford.

Ed Journal,—*My Dear Sir:*—You have no doubt heard from the company assembled at my rooms the particulars of the seance of Monday night, and the conditions under which I was placed—the rice, broken toothpick, handcuffs, etc. When I became conscious I still had the rice, and handcuffs on, but was utterly bewildered. I consulted my watch and it was 1:25 A. M., and I was on the outskirt of a wood. I thought I was close to the house of one of my most esteemed friends, Mr. Larkin, but I was mistaken, though I find now I was not over a mile from it. I took several roads and followed them out on the prairie, having only to retrace my steps, coming in view of the lake once, and at last I struck the railroad track, and followed it till I came to the depot. A little after four I sent you a telegram, which, however, the operator said could not leave till 7 A. M. I asked the way to the burying ground, which is about a mile from Mr. Larkin's, and was directed to the wrong one, and I was again lost, and so once more retraced my steps, and found myself at last just opposite Mr. Gill's, whom I woke up at 5:30 I was so tired with walking I could scarcely move. On Tuesday night I came out to Mr. Larkins, where I am now staying, about three and a half miles west of Madison. I got the spirits to remove one handcuff, which they did without unlocking, so I could write the telegram, for I feared I might be taken for an escaped prisoner; but the other remained on and was on all day Tuesday. The good people here are going to send you a report of my arrival, and of all the seances I shall hold during my stay among them. I have read this letter over to Mr. Larkin, Mr. Gill and other friends, and they will corroborate all I say so far as their knowledge of the circumstances is concerned.

Ernest J. Witheford.

Madison, Wis.

Fraternal Call.

Sister Louisa Combs, an excellent trance lecturer of Indianapolis, gave us a fraternal call while enroute to Central Iowa, where she will receive calls to lecture.

Mrs. Tappan goes to San Francisco under engagements for a Winter's course of lectures, after the close of her Chicago engagement.

Death of Dr. Haskell.

S. S. Jones:—Please mention in your Journal the decease of Dr. George Haskell, of this place, which event occurred after a long and painful illness, on the 26th of August. He was in his 78th year.

Dr. Haskell was widely known at the West, as well as the East, as a pioneer advocate of Spiritualism, he having published a paper, entitled, *The Spirit Advocate*, at Rockford, his former home, during the early years of the movement. He was one of the first settlers of that growing city, and was for many years identified with progress. He was deeply interested in educational and other reforms, and removed to this State a few years since for the purpose of establishing an educational institution on a broader and more practical plan than any now existing. But meeting with disappointments, he was unable to realize his ideal before the close of his mortal career. Being thoroughly devoted to this object, however, it is probable that his freed spirit will not rest until the grand purpose of his life is accomplished.

Yours truly,
A. E. Newton.
Ancora, N. J., Sept. 1st, '76.

We have known Bro. Haskell for many years. He was a true reformer—one of nature's noblemen. The aspiration of his soul was to diffuse education among the poor laboring classes. He truly thought that more could be done for the poor by giving them a practical education than by any other means. He favored industrial colleges that boys and girls could enter and get a good education, and at the same time pay their way by practical manual labor, and thus become masters of a good literary education and some branch of the mechanic arts or agriculture.

His thoughts were in advance of the age. He spent quite a large fortune himself in trying to inaugurate his ideal of a proper school at Ancora, but not receiving necessary backers, he became broken down in health, and to some extent in spirits. As Bro. Newton truly intimates, his whole soul being in the enterprise, we shall expect his inspiration will prompt others to carry out that which he failed to accomplish.—[Ed. Journal.

We wish to call attention to the fact that D. P. Kayner, M. D., one of our most scientific and philosophical lecturers, and an excellent clairvoyant physician, is now at his home in St. Charles, Ill., having been obliged to give up his connection with the Northern Indiana Medical and Surgical Institute on account of his health. He has been before the public as a lecturer and medium for the last twenty-six years, and is one of the best expounders of the Spiritual Philosophy now in the field. Such talents as he possesses should not be allowed to remain idle, but should be constantly employed in the work of enlightening humanity—in teaching them the science of immortality and the laws of spirit communion. To the friends everywhere we would say, do not fail to have him at your gatherings, and our word for it, you will not regret it.

Judge Holbrook.

Judge Holbrook, a prominent lawyer of this City, spoke at the Spiritual meeting held at Boone County (Ill.) Fair Grounds. The Judge will answer calls to lecture. He is a thorough reasoner, and will present much food for thought in his lectures. His law office is at Room 66, Metropolitan Block, Corner of La Salle and Randolph Streets, where he can be addressed by letter.

Austin Kent, who has been an invalid for so many years, has passed to Spirit-life. He was a prominent free thinker, and his writings have made a permanent impression on the world.

Bastian and Taylor hold seances each night in the week except Saturday.

Letter from Dr. P. Kayner.

Bro. S.S. Jones:—I have just returned from McHenry County, where I have been assisting Sister H. Morse in a series of meetings near Crystal Lake, and wish to say with reference to her lectures, they are just what are needed to awaken the people and set them to thinking—the very thing to start them in the march of progress. Her subjects:—"Spiritualism and its Philosophy;" "Man and his Relations," and "The Uses and Abuses of Mediumship," were handled with an earnestness and ability which at once attracted and held the attention of the audience.

For myself I gave them the Principles of Evolution and brief Catches of the *Life Beyond.* The meetings were well attended and we had a good time generally.

The friends at McHenry are now expecting to hold a grove meeting at the Lakes on Fox River soon after the 20th of September, and intend to charter the steamer from McHenry for the occasion. If the weather is fine it will be one of the most enjoyable pic-nics of the season.

Fraternally,
D. P. Kayner, M. D.
St. Charles, Ill.

SPIRITUAL MEETINGS.

The Grove Meeting at Waverly, Iowa, will be held the 15th, 16th and 17th of September.

The Spiritualists will hold a meeting at Porter and Montagues' Park, at the head of Geneva Lake, Sept. 8th, 9th and 10th.

There is to be a spiritual meeting at Center Point, Iowa, commencing Sept. 7th and continuing to the 11th. Speakers, A. J. Fishback, Mrs. Mattie H. Parry; Manager, Dr. C. P. Sanford.

Annual Convention.

Notice is hereby given that the Ninth Annual Convention of the Minnesota State Association of Spiritualists will be held at Harrison's Hall, in this city of Minneapolis, on the 6th, 7th and 8th of October A.D. 1876. Rev. Samuel Watson, Rev. A. J. Fishback, and S. S. Jones are expected as speakers. Dr. Juckett, of St. Charles, Ills., will be present, to hold seances and labor generally for the good of the cause. Home talent will be duly recognized and paid according to the means that may be at command. A cordial invitation is extended to all liberal-minded people to meet with us and the angels, and help make our meeting a feast of reason and flow of soul. And now, brothers and sisters, it is for you to make our coming together a success. Speakers from abroad must be paid, and home talent should be, and it is for you to see that the means to do so are not wanting. Arrangements are being made with the hotels for reduced fare. It being the week of the State Fair, railroad tickets will be good for both meeting.

Geo. Walker, Sec'y.
Stillwater, Aug. 28th, 1876.

To the Spiritualists of Nebraska:—After a long and patient correspondence with Spiritualists from all parts of our State, we feel justified in asking all that feel an interest in the cause of free thought, to meet with us at Smith's Hall, west side of public square, Lincoln, Neb., on the 26th day of September, 1876, at 7 P. M., on the second day of State Fair. The railroads will reduce fares to such an extent that we should all improve the opportune moment to commune together, that we may learn our strength, numbers and general desire for future co operation; last, but not least, that we may know each other. Now, let us all do our whole duty in making this all that could be desired.

By order of the First Society of Spiritualists of Ashland, Nebraska.

A. E. Jenks, President.
D. Dayton, Secretary.

Conference.

The Northern Wisconsin Spiritual Conference will convene in Omro Wis., on Friday and Saturday, Sept. 29th and 30th, and Sunday, Oct. 1st., 1876. Speakers already engaged: Capt. H. H. Brown, of Iowa, and Mrs. J. H. Severance, of Milwaukee, Wis. Other speakers are expected; a good time anticipated; meals served in the hall. Officers for the ensuing year will be elected at this meeting. Let all Spiritualists and Liberalists turn out, remembering we make no failures in meetings in Omro. Efforts are being made to secure the attendance of Mrs. E. A. Blair, Spirit Artist.

Dr. J. O. Phillips Sec'y. N. W. S. C.

Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Passed to Spirit-life, from Helena, Ark., Aug. 15, 1876, after an illness of nine days, Bro. O. Rowa, aged 64 years.

Bro. Rowa had been a Spiritualist for twenty years, and, of course, was not afraid to go.

Jon.

From Wonewoc, Wis., Aug. 18, Rev. Joshua Spooner's spirit took its upward flight to meet and mingle with the gone before, after an illness of only five days.

Joyfully in the light of Spiritualism he bade adieu to earth friends, and entered at once among the arisen of earth. He was a native of New Hampshire; was born 801; would have been 75 years of age, had he tarried here until October 1st. He was ordained a preacher by the Universalist Conference at Iowa City, Oct. 6, 1834. Had preached Universal salvation to all men in most of the western states, but getting his faith strengthened in spirit communion for the last ten years of his life, he had labored as opportunity offered to impress people's minds with the fact that spirits could return and hold sweet communion with their friends here below.

J. L. P.

LADIES,

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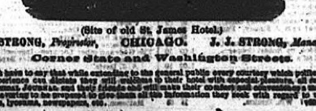

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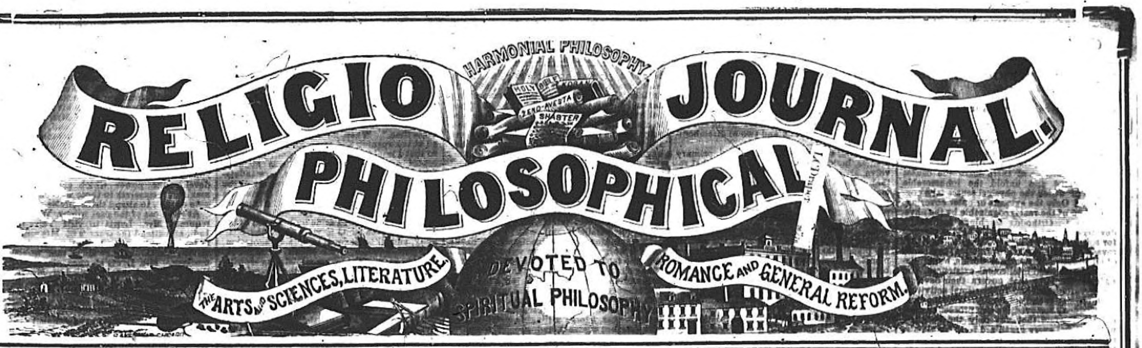

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VOL. XXI. {S. S. JONES, Editor, Publisher and Proprietor.} CHICAGO, SEPTEMBER 23, 1876. {$3.00 A YEAR, in ADVANCE; Single Copies Eight Cents.} NO. 2

WONDERFUL MANIFESTATIONS.

One-half Bushel of Flowers Brought to a Circle—A Lost Purse Returned—Exposing Humbugs.

COMMUNICATION FROM E. C. DUNN, M. D.

I need not repeat to those that know me or have heard my lecture upon phenomenal Spiritualism, that I am very much opposed to dark circles, and in fact believe that the majority of them are mere tricks and the grossest humbugs. It needs no very great amount of brains to realize this fact, for we have at the present time about as many mediums (or who once claimed to be mediums) now in the field exposing tricks that they once palmed off on unsuspecting Spiritualists, as genuine Spiritual mediums; yet there is no question but what there are genuine manifestations occuring in the dark—darkness being a necessary condition. I announced from the rostrum in Lincoln Hall, on Sunday the 20th, that I would deliver my lecture on Phenomenal Spiritualism, and at the close expose some of the tricks of the humbug dark circle mediums—rope tying, ring feat, etc. There was much excitement in the city about the matter, and considerable flutter about it by the spurious mediums, while the genuine had nothing to fear, and were rather pleased that I had announced my intention so to do, and the following Sunday, the 27th, Lincoln Hall was crowded, every seat being filled, and after a lecture of an hour in defense of genuine mediumship, I gave the expose of several rope feats as practiced by some so-called mediums, doing them in the light so that the whole audience could see them and know how they were performed; but to the wonderful test.

I had absented myself from all circles held in the city, during my stay here, that they might not think I was aiming my blows at them, as I only strike at the false, and will sustain the true to the bitter end. On Monday following my announcement, I visited the Centennial ground, and at noon after getting my dinner, I left my purse, as I afterward supposed, on the table of the cashier, whom I paid for my meal, but did not miss it until I had nearly reached home at five o'clock. The purse contained some $64 in money, several precious stones, notes, papers, etc. Of course I was very much worried about it, but supposed I should get it again, as I thought I knew where I had left it, so I only mentioned it to one or two friends. But to my utter disappointment I was informed that the cashier had seen nothing of my purse. On the following day Mrs. Thayer, the wonderful flower medium, called at my rooms with a friend. Noticing my downcast appearance, they inquired of the cause, and I informed them. Mrs. Thayer and her friend invited me to attend a seance at the residence of Mr. and Mrs. Case, on the next evening, Wednesday, and I consented to do so, but with some doubt as to the genuineness of the manifestation, as they occur in the dark, and the medium does not on all occasions submit to test conditions, as she has been so thoroughly tested in the past, putting her to most excruciating tests—binding, tying and bagging her in the most uncomfortable positions, and yet the manifestations came just the same. On this occasion the manifestations were very fine, there being brought into the circle at least half a bushel of flowers, plants, fruit, and three live birds—the doors and windows being closed and securely fastened. The large circle of friends and skeptics then left the room, most of them delighted and some astonished, and others confounded. The most of the people having withdrawn, Mrs. Thayer repaired to her room accompanied by Mrs. Case, the lady of the house, and while standing near each other, a beautiful stem of grapes was dropped between them in the full light of the gas. This surprised them somewhat, when Mrs. Thayer (the medium) said she felt as though they were going to bring something more; and again repairing to the dining room we formed a circle, put out the lights to see what the invisibles would bring us, but hearing nothing come after sitting some fifteen minutes, the gas was again lighted, and one of the circle, a lady from New York, and a fine medium, was entranced and made a very beautiful speech, and on her rising to her feet, just back of her and partially under the chair, lay a purse; on opening it I found it to be the identical purse I had lost, containing my cards, precious stones and my papers, all as I had lost them; a portion of the money, however, was missing. Where the purse came from or how it came into that room is a mystery to me unless the good angels brought it.

There could be no collusion, and there could be no trick on the part of Mrs. Thayer. There was no one there that could have known of my loss save Mrs. Case, Mrs. Thayer and myself. To me it was a most wonderful manifestation of spirit power.

As to the method I leave that for you to divine. I know this, that Mrs. Thayer did not do it, and I most respectfully submit it for the consideration of the readers of the JOURNAL.

Philadelphia, Pa.

What Shall We Name It?

Modern Spiritualism seeks a name, and its devotees are undecided what to call it. We have known many children to be named after some distinguished character, but never knew the name to add one cubit to their statures, nor make them any more wise or moral. But all things should have appropriate names, expressive of nature and character. I would ask in the words of J. M. Peebles, what there is so terrible in the name Christian Spiritualism? I would, however, drop the word Spiritualism, which is a one legged hobby, conveying but one idea, like the word Baptist, and ask, what there is so terrible in the word Christian? As the word Christian is from the Greek Kristos, and that from Krio to anoint, I would further ask, what is meant by thus anointing? This anointing is simply claimed in the Scriptures to be the influence of spirits. This being the fact, the word Spiritualist, and the word Christian, are synonymous.

This claim of spirit control, has not only been called Spiritualism and Christianity, but has also been called by many other names in different ages and different nations of the earth. Spiritualism is simply primitive Christianity, as old as humanity. We are truly the Christian church, to which Jesus and all ancient as well as modern reformers have belonged. Jesus had no creed but truth, and practiced the same old therapeutic system of laying on of hands to heal the sick, which had been in practice from time immemorial in his day, and is still practiced by Spiritualists. If there is an objection to the name Christian, because so many things irrational have been connected with it, the same objection may be urged against Spiritualism. Let us then call the new order Rational Christians. To speak of Christian Spiritualism, is as perfect tautology, as to speak of Christian Christianity. But for one I am not so very particular about the name, provided the system can be so systematized and moralized, and spiritualized, as to become a moral power in the world, to live and grow, and benefit mankind.

Let us not continue to follow the example set us by Universalists, who continued the warfare against others and among themselves until they are denominationally dead. We have a great moral and religious work to do in the world, and this spirit of religion and morality is the only thing that will keep Spiritualists alive as a denomination. "As the body without the spirit is dead," even so any denomination, destitute of moral and religious culture must also die. I do not say such is the condition of Spiritualists or Rational Christians, but I do say such things have been strangely neglected. In conclusion, I propose for the Spiritualists, the name Christian or Rational Christian, as preferred by the majority.

A. M. WORDEN.

EXPOSERS OF SPIRITUALISM.

Want of Integrity in Other Matters.

The New York *Sun* of the 31st ult. contains a column devoted to excoriation of a book recently published by the Appletons, upon the Diseases of the Nervous System, compiled by, some express it, "Dr. William A. Hammond, the cashiered Surgeon-General of the army." This disgraced "Surgeon General" has exuded seven different so-called medical works, which alone is ample proof of one of two facts: 1st, only a superficial knowledge of the writer, or 2nd, plagiarized ideas, and in either event, a medical charlatan. Not long since, one of these sloughings of his crude brain entitled "Spiritualism and Nervous Derangment" was reviewed in a very liberal spirit toward a writer so manifestly ignorant of the subject upon which he had attempted to enlighten the public, yet of that work the reviewer was compelled to admit, "The first sentence of the book shows his ignorance of Spiritual Philosophy," and again "it seems amusing for Dr. Hammond to explain to Crookes, Wallace and others, laws of science which they have overlooked." Had not the reviewer been influenced by outside considerations, he might as well have said, "This book contains — pages of words badly expressing ideas, most of which are entertained only by the author—evidently written and entitled to *sell*—to catch those several anti-Spiritualistic folks, who in their insane desire to demolish spiritual facts, rush for information to every source but the proper one.

Of the latest publication, we need but give a few extracts, to show at least the literary character of the author:—

"One feature," says Dr. Hammond, "I may with justice claim for this work, and that is that it rests to a great extent on my own observation and experience, and is therefore no mere compilation. The reader will very readily perceive that I have views of my own on every disease considered, and that I have not hesitated to express them."

We regret that we are obliged to disagree with Dr. Hammond and to deny the claim to originality which he so vigorously asserts. He may fancy that he has advanced many points of novel interest, but we have not found in his work a single fact which we do not remember to have read before in other publications on the same subject. In the first chapter "on cerebral congestion," as well as in all other chapters, Dr. Hammond has not given us simply and clearly the result of his own observations and experiences, but has aimed at the appearance of originality by methods that are entirely unscientific and vicious.

Whatever Dr. Hammond's book contains that is good and accurate, has long been taught and accepted, and is to be found in other works on the same subject; and what he claims as new and original is generally inaccurate, and presented in an unequal and one-sided way. The experiments of Dr. Hammond upon this question are mere repetitions of experiments performed by Durham of England many years ago. In this category Dr. Hammond constantly refers to his work on "Sleep and its Derangements," in support of his views, without, we think, giving proper credit to Durham, whose experiments were really original.

But throughout the book he is one-sided, unfair and unscientific, and this is true especially in the prominence which he gives to observations on the circulation in the retina by means of the opthalmoscope, as a means of diagnosis and as a guide to treatment. Dr Hammond assumes that there is such a relation between the circulation at the bottom of the eye and the circulation in the brain that he is able to ascertain the condition of the circulation in the brain by looking into the eye with his ophthalmoscope. In this Dr. Hammond has opposed to him nearly all who are regarded as authorities on diseases of the nervous system or diseases of the eye. This is another instance of his considering the arguments of one side only; in fact, his statements are better calculated to make an impression upon his patients than upon scientific men.

We hope that in another edition he will present a more accurate *resume* of neurological science, containing fewer affirmations of the efficacy of remedies which, unfortunately, do not prove so successful in the hands of other practioners.

Views should not be advanced with the air of certainty which pervades Dr. Hammond's work, unless they are admitted by most, at least, of the recognized authorities.

But to the application—this cashiered and spontaneous fount of words, Dr. Hammond, possibly with an eye single to the purpose of selling worthless opinions expressed in his multitude of trashy books, has latterly been chiefest in the introduction of the fellow Bishop to the public as an exposer of Spiritualism. That the effect of Bishop's performances has been beneficial to Spiritualism, can not be passed to their credit, as that was not the object sought to be attained. They held themselves out to the public as high moral men, of astuteness and acuteness extraordinary, and it has turned out very nearly, that Hammond was an ass and Bishop his tool.

T. ORMSBEE.

New York.

Phenomenal Spiritualism.

BY J. H. H.

In our study of Spiritualism, in which we have been learning from the beginning, and will be to the end, we sometimes feel astonished at what seems to us to be perfect capriciousness. We can trace no law and assign no cause for the effect. This shows the source to be higher than ourselves. What would one give for that Religion which was on the level with man's understanding,—every thing understood, the how and the wherefore. All the knowledge we have to-day is, after the advent of Spiritualism for twenty years, that a material is generated by which spiritual communion is practicable. How this material is wielded is only known on the other side. Twenty years ago we saw the apparition of one or two spirits in the form of two children playing together on the floor. It was in broad day light. There were no children in the house. We deliberately looked at them for a moment as we would at a stranger coming into the room. The forms vanished in about a minute. We have not seen since any other spirits. At a circle which had previously met many times with a good medium, no results were obtained until one of the company weary with waiting, gave a look at the medium to intimate that he was going to trick the table himself; he gave it a vigorous push in his mirth, and the table went with all its power in a perfect whirl, the sitters running round to keep their hands on. One of the party was a clergyman. The old gentleman was so excited and glad that he exclaimed with joy, "Lord God!" The medium did not know until the seance was over that the mirthful gentleman, who was no medium, had given the table a start. The balance of the evening was a success, so far as manifestations were concerned.

In the Book of the Martyrs, a young Christian condemned to be burned alive by the Catholics, it is stated that he frequently conversed with some one, though no body had been permitted to enter his cell. A day or two before he was condemned to death, he mentioned to a friend visiting him that he frequently had an angel with him, who encouraged him, but said he with down cast eyes, of late he has not come to me. "Let us pray for him," says his friend. But still the angel did not come. Finally it was agreed that should he come before the burning took place, he would let his friend know. Slowly and sadly the young man proceeded to the dreadful place of execution on the morning of the event, and just before he reached the spot his countenance lighted up with joy and triumph, and he exclaimed, "He has come, he has come!" An hour later and the two spirits, no doubt, were walking together in the garden of God.

My own mother seventy years ago saw, talked with, and felt spirits. In later years they become so materialized that she could not distinguish them from the living.

The development of Mr. W. R. Flint, one of the most successful sealed-letter mediums, is equally remarkable. He had tried for years to bring out some medial powers, and had given up the effort. At the circle, however, he was anxious that a lady friend should be developed. He snatched up a pencil from the table, putting it into her hand, and holding one in his own to show her how. "Just hold your pencil so," he said, and instantly the one in his own hand moved to his astonishment, but did not in the lady's. From that time the doctor became a medium of rare powers, notwithstanding the abuse and misrepresentations he is now passing through.

Dr. J. H. Hall, the late editor of the *American Journal of Spiritual Science*, New York, is endeavoring to form an alliance with the great Indian doctor of Missouri, whose cures are almost miraculous. If he succeeds in getting our Indian brother to New York, we believe the object will be accomplished of a great and good work that Sodom of Spiritualism has never dreamed of. No better man can be found than Dr. Hall. We hope our Indian brother will go.

New York City.

Communication from Madison, Wis.

BRO. JONES:—There is great excitement here in regard to Dr. Witheford's aerial flight, and my friend Gill and myself have had to take abuse on all sides; consequently we have hardly realized what our duty to the public was. Tuesday morning, Aug. 29th, Alex. Gill came to the express office about 7 A. M., and says to me, "Dr. Witheford is here, and he don't know how he came. He reached my house at 20 minutes past 5 this morning, and rapping, I got up and let him in; he was completely exhausted. He had a handcuff on one wrist. He occupied the bed the most of the day. At 9 A. M. I received a telegram from Mrs. Witheford which read thus:

"Dr. left here at 8:30 last evening; is he in Madison?"

I immediately sent the following reply:

"Doctor arrived here safely."

Tuesday evening Mr. Gill and I took the Doctor out to Mr. Larkin's, three and one half miles west of the city, and within one and one-half miles from where he was landed. I will say here that I think it was the spirits intention to put him down at Mr. Larkin's house, as Crane says it was the breaking of the circle that compelled them to drop him. It was proposed to hold a circle and see if the spirits could relieve him of the handcuff. John Crane controlled one of the persons present, and congratulated the company upon their success in bringing his medium in their midst. Then the Doctor's controlling band put him into a deep trance and removed the handcuff and threw it across the room.

Joseph Balsamo, an Italian, controlled the Doctor, and said if they would fix their mind upon something of the Doctor's at his home in Chicago, they would try and bring it. Some spoke of a bird, a hat, a music box, a ring, but finally his mother's spectacles were decided upon. His hands were then tightly held by persons in the circle for about three minutes, when a pair of spectacles were dropped, which upon examination by the Doctor, were recognized as his mother's. I wrote to his mother the next day, asking her if she had missed any thing. Her answer was that she had missed her spectacles, and asking if we had them.

The Doctor has been giving some very satisfactory sittings for independent slate-writing.

We held a dark seance for about a half-hour this evening, which was very powerful—the spirits talked to us through the trumpet, thanking us kindly for the warm reception we gave the Doctor; also gave some good tests.

I had the pleasure of introducing the Doctor to several of our most prominent citizens, who admit that it is something wonderful, but can not believe it.

W. E. WHEELOCK

Madison, Wis.

NEW MODE OF TRAVEL.

Now, then, one thing is certain; the Doctor is here. Did he come with the ghost of Peter, the actor, on the Chicago and Northwestern train, which left Chicago 9:15 on Monday night; or on the Chicago, Milwaukee, and St. Paul train, which left at about 8:30 the same night? He will be in our city several days. All interested in the matter can converse with him.

If this new mode of travel has really proved successful, then what sense in paying railroad fare? Why not all of us go to the centennial. There are ghosts enough, certainly, to attend to our wants. It will be just our luck to elect Tilden with the hope of obtaining a fat post-office, and then find that spirits will monopolize the mail business. The spirit of the old actor got the Doctor's letter to Chicago all right, and three or four hours ahead of regular mail time. Why can not a whole host of spirits be engaged for this business, and save expense?—*Madison (Wis) Press.*

The "Sanctum Officium" of the Theosophical High-Priest.

The following extract from a letter, which I received from D. D. Home, under date, Clarens, Switzerland, Aug. 19th, will interest the many friends of the celebrated medium, and may at the same time throw some light upon the dangers to which the cause of Spiritualism might be exposed, if its leadership should ever fall into the hands of cliques or single over bearing and conceited individuals, who under the disguise of associated authority, would soon vie with the old ecclesiastical powers in exercising dogmatical sway and suppressing individual freedom.

Mr. Home writes to me:—

"Are you aware of the great honor I have had? Twenty-eight members of the celebrated Theosophical Society, have signed a document, excluding me not alone from all privileges of their so called society, but also refusing to correspond with me either in the way of private correspondence, or in the public prints. You may well imagine the comfort such an announcement has given me, for I will now, I trust, have no more disgraceful 'Bowery Boy' letters with such phrases as, 'We will have a carnival of stench; I will tell, or I will recall,' and containing such funny threats as to publish the Lyon law-suit. Of course I wrote to say that this would be 'stealing my thunder,' for I had already published one-half of the case in the second volume of 'Incidents in my Life,' and the remaining half was to be given in the third volume. I will also be spared such cheering letters as I have had from another distinguished member of that august body with the following sentence: 'You will fall like Lucifer, and if not with a bullet through your head, I believe it will be with shame and sorrow in your heart.' I take it for granted that their 'elementaries' have been spinning them some yarn about 'Lucifer having had a bullet through his head.' In any case it is a bit of news not to be overlooked. This same individual has been writing to my enemies in England and giving them his opinions as an 'American gentleman' of me. This is too comic; for his first letter to me contains these words:

'Spiritualism in America is no doubt advancing with great steps; but there is so much rascality in high places, there are indeed here so few gentlemen in the European sense of the term! One hardly knows where to look for agreeable society. When I can dispose of my property, I shall go back to Europe.' What will America do in losing one of the 'few gentlemen' it contains, and how will the Theosophical Society' flourish? Alas, for poor America! It is to be hoped such a day is yet distant, and I think Europe will struggle on without his presence.'"

This bull of the theosophical pope, this document of "excommunication," of which Mr. Home "has been the object, will of course have no other effect either on its victim or the public, than bulls of the "infallible" and decrees of the "Sanctum Officium" are apt to produce in this age of Darwinism and Spiritualism, that is, to cause general hilarity. It may, however, not be superfluous to hint at the possible consequences which may attend dogmatical organizations within the free and invisible church of Spiritualism. For opposing all kinds of such organizations in a fearless and outspoken way, the JOURNAL, in my opinion, deserves the sincere gratitude of all true Spiritualists. It certainly has mine.

Let me close with the remarks that the above extract from Mr. Home's letter is published, not only with the author's authority, but upon his express wish.

Mr. Home's friends will be as sorry as I was, to read that he had "a very serious relapse and must relinquish all hope of ever being well again."

Yours faithfully,
DR. G. BLOEDE.

Brooklyn, N. Y.

Letter from Bishop A. Beals.

DEAR JOURNAL:—While a Summer fragrance is gently wafted from lofty hills and borne along the sleeping valleys below, where in quiet security nestles the green embowered homes of the rich and the poor, I send my thought searching for many an absent one in the great fields of human progress. The hour is freighted with the melody of song, and the murmuring rivulets catch the warm kisses of the sunbeams that gently play among the waving branches of the forest trees. Nature sits like a devoted mother while her playful children wreath her brow with garlands of flowers, and lay at her feet the golden tributes of all the harvests of the earth.

Make rich the harvest of my thought,
With good or evil overfraught,
Make good my object day by day,
Though evil shadows mark my way;
And strong with love's pure intent
May all my nature be content.
And when I call with earnest prayer,
For strength to lift my weight of care,
Be thou, oh, angel ones my guide,
Transfigured by my earthly side,
With Nature's voice and pleading tone
Still may I ever hear thy own
In mingled cadence soft and sweet,
As friend with friend in pleasure meet.

The cause of Spiritualism is steadily advancing in this vicinity and enlisting the sympathies of some of the best minds. I held a grove-meeting recently in the village of Sardinia, where I had previously spoken and using the Methodist church there. The few remaining members of that denomination made an effort to close their church doors on us the last time I spoke there, but this spirit of intolerance only increased the zeal of the liberal minded and induced them to arrange a grove-meeting, which proved to be a perfect success. The audience was large, and the perfect harmony that prevailed left an impression favorable to the cause of spirit communion.

I have just filled an engagement at East Otto and Eddyville, and have made arrangements to return again. At East Otto I disturbed the equanimity of a Rev. Mr. Smith, pastor of the Methodist church there, who made brave threats before I came there that he should "go for me," but who very quietly left town and was not seen while I remained. He is the same reverend that I met some four years ago at Friendship, where he was located to preach, and from the favorable opinions of my friends there and his appearance to me caused me to speak of him favorable in an article published in your paper, but who has since proved himself to be an oily-tongued hypocrite. These miserable pulpitarians can not hide their cloven foot, it will show itself in all its hideous deformity.

I go from here to attend the Collins' Convention, and then to LeRoy, South Barre, Sardinia, East Otto and Eddyville.

I have engagements until October. Those wishing to make engagements will please write me at Versailles, N. Y.

Springville, N. Y.

NATURE'S INTERIOR UNFOLDINGS.

By D. G. Mosher, Author of Celestial Spheres.

THE UNSEEN UNIVERSE.

Naught but spiritual discernment can penetrate and unravel the mysteries of nature's interior activities, and there learn the causes that produce and unfold the innumerable forms, of which the physical senses take cognizance. Only the extreme or outer covering, or cast-off of the real is cognizable by the physical senses. Orthodox teachings forbids its devotees delving into nature's hidden recesses for spiritual knowledge—that knowledge that reveals the causes of the formation, not only of all worlds and systems of worlds, but all living, animated and intellectual existences, and unfolds the laws that govern their development, unfoldment and infinitesimal activities, both physically and spiritually. With the clogs of orthodoxy removed, we can proceed to demonstrate the fact that not only the cosmical universe, but every organized form inanimate, animate or intellectual, is a mechanical structure; furthermore, that all planets and planetary systems are sentient forms, and that they are also the parents of not only new planets that are continually being brought into existence, but of all minor sentient forms that exist. "All are but parts of one stupendous whole, whose body nature is and God the soul."

I further declare that each planet, each cosmical form is self-locomotive and endowed with intellectuality, which I shall endeavor to prove to the entire satisfaction of truly progressive intellects; and in presentation of the evidence it seems necessary to describe in outline an ideal form of the unseen universe as presented to my interior perceptions, and confirmed by supernal impression. The fact that all planetary bodies are endowed with axial and orbital motions needs no proof, but the whys and wherefores of the supernal law governing such motions are as yet a profound mystery to the masses in our mundane sphere. The time now seems to have arrived in which a new philosophy—a new revelation is demanded that will better satisfy the reasoning faculties of the more progressed intellects of this progressive age. These progressed and progressing intellects are starving for the want of intellectual and spiritual aliment better suited to their more illuminated understanding. I trust that the reader understands that new revelations in all past history have ever met determined opposition and that there is a growing disposition on the part of progressives to investigate, rather than to oppose, where there is any show of consistency in a new presentation,

THE "UNSEEN" OR "CELESTIAL" UNIVERSE, as presented in supernal language to my interior perceptions is truly sublime. I behold by supernal impression, not only a physical universe, but a celestial universe constituted of numberless pervading counterpart forms of successive degrees of refinement or sublimation, the more sublimated pervading the less sublimated or grosser, *ad infinitum*. Furthermore, there is presented a spiritual universe, each spiritual planet being separate from the planets of the physical universe, but moving in advance and in the same orbit of the planets of the physical universe. These spiritual planets are pervaded by a superspiritual form which, with its counterpart spiritual form, is also pervaded by a still more sublimated form which takes the name celestial or fourth degree of sublimation; thus sublimateward, *ad infinitum*. There are also independent planets of the third, fourth, fifth, sixth and seventh degrees moving in the same orbits of those of the physical and spiritual degree in their regular order; these being also pervaded by forms of higher degrees of sublimation as before. Having briefly described the natural order of the planets of the first seven degrees and the order of their pervading counterparts, we will proceed to elucidate the same law and order in relation to human forms. Disembodied spiritual human forms, as well as those that have never been embodied, stand in the same relation to physical human forms as do independent spiritual planets to the physical planets moving in the same orbits.

Physical human forms embody not only a spiritual form, but the spiritual form thus embodied, as well as disembodied spirits, embody a superspiritual form and thus sublimateward to the seventh degree. A single human form embodies forms corresponding to seven degrees of sublimation, or to the planets of the seven different degrees.

It is not to be supposed that the new-born spirit of our sphere can pass readily to an independent planet of the spiritual degree; or, that a new-born superspirit can pass from the spiritual sphere of our planet to an independent planet of the superspiritual degree as we shall presently see. The spiritual sphere proper of our planet is in the form of a broad belt encircling the earth just outside of the physical atmosphere. This is not only a permanent impression, but a logical conclusion; that there are many of these belts encircling our earth and all other planets, is a well-established fact in my own mind; such fact not only having been received by supernal impression, but has been confirmed by mental argument and logical deductions. I am also fully convinced that an outer belt is more refined than the one within it, as a general rule. The farther from the physical planet the more sublimated the sphere. The exceptions to this rule will be shown in their appropriate place. These celestial spheres, of which the belts of the planet Saturn, are physical prototypes, are, no doubt, of unequal width, depth and distances asunder, as I shall endeavor to show. It must be considered as a logical fact that all space is occupied by matter of some degree of refinement; or, in other words, all space is filled with all degrees of matter from the grossest to the most refined—*ad infinitum*. Space unoccupied by matter of the physical or first degree, is occupied by matter of the second or spiritual degree. Space unoccupied by matter of the spiritual degree, is occupied by matter of the third or superspiritual degree, etc. There is, doubtless, more space unoccupied by the particles of the physical atmosphere, between the particles or atoms thereof than is occupied by such particles. This space is occupied, not only with atoms of unstable gasses and odors, but with the atoms of the spiritual atmosphere. The atoms comprising the spiritual atmosphere are like the particles of the physical atmosphere, of a certain form, making the fact inevitable that, proportionally, much unoccupied space intervenes between these atoms, which, as before, must be occupied by the molecules of the superspiritual atmosphere; thus sublimate-ward—*ad infinitum*. The spiritual atmosphere not only permeates the physical atmosphere, but extends beyond it a sufficient distance to envelop the spiritual sphere or belt. The superspiritual atmosphere extends a sufficient distance beyond the spiritual to envelop the superspiritual belt; thus onward to the seventh celestial sphere and beyond. Two of these celestial belts form the orbital channel of our moon and the celestial, secondary planets of our earth, corresponding to the celestial spheres thereof. The orbital motion of the moon and corresponding celestial planets or moons are dependent upon currents of corresponding elements; the motion of such elements being dependent, each upon the more refined elements that pervade it. The planet Saturn has seven visible moons. Our Earth has also seven, only one of which is yet visible to mortals and two to disembodied spirits.

Our solar system has eight physical, primary planets, besides twenty-three asteroids that revolve around the sun. Now, if it be a fact that celestial spheres encircle our earth, we must conclude that no physical planet exists without its celestial spheres, and that solar planets or suns are also not without their celestial belts. This being admitted it seems an undeniable fact that the primary planets, that revolve around the sun, as well as the secondary planets that revolve around each primary planet, can but move in the intervening spaces between the belts; therefore there can be no less than thirty-two of these belts encircling our sun, and no less than nine around the planet Saturn, besides the physical belts known to astronomers.

We find that according to calculations of astronomers, in relation to dimensions, orbital and axial motions of planets, distances between their orbits and in many other respects, there is exhibited great variety and inequality; and judging from this fact it is quite conclusive that in relation to depth, width, circumference, convexity and concavity of their inner and outer surfaces, distances asunder and in other particulars, the system of the celestial spheres presents to our understanding a variableness, at least, approximating to that of planets and planetary systems.

Furthermore, when we take into consideration the cometary system of the universe and the eccentricities of the spheres that form the channels that guide the comets in their unvarying course through what is called space, from one extreme point of the universe to an opposite one, and the unequal, though exact time, in which the revolutions of the different cometary bodies are performed, the idea of not only a variety of parts, but a variety of systems in the construction of a universe or a "stupendous whole" begins to present itself to our interior perceptions in the light of a sentient form. Moreover, when we consider the fact that all planets, or at least their celestial spheres are densely populated with intellectual, physical and celestial forms, a portion of whom have been acquiring knowledge through ages on ages of eternity, it can but be conclusive that each and all the parts of a universe or of a "stupendous whole," are as intellectually connected, as are the parts, elements or organs of a human organism. When we consider the wonderful improvements that have been made in the modes of intellectual communication between the parts and individuals of the parts of our physical planet within the last half of a century, can we not, with much certainty, conclude that in the natural course of events, instantaneous communication between all parts of our earth and between individuals however distant asunder, will be effected within, comparatively, a few more years or ages, at least. Then will such modes of communication, arranged into a regular system, compare well with the nervous system of the animal or human organism; yet we must consider this lower world as but the rudest of the rudiments of the combined elements of the innumerable physical and celestial worlds with their countless belts or spheres forming an intellectual organism of a universe or a "stupendous whole," with perfect and instantaneous communication between the parts and spheres, however distant, being perfectly analogous to an animal or human nerve organism.

All must know that the solar physical universe is as much a combined structure as that of the most complicated structure of human device; and yet the whys and wherefores of the bracework that holds the parts together, to say nothing of the machinery belonging thereto, is so little understood that nothing short of a revelation from on high, can unfold the key that will unlock the mysteries and wonderful workmanship thereof.

Whatever may have been taught in science and philosophy, in relation to the forces that hold this vast structure together, and keeps in motion in the most perfect order and regularity, there has as yet been presented to our intellectual perceptions, but a mere substitute for a solution of this grand problem. Attraction of gravitation, centrifugal and centripetal forces, momentum, etc., are but mere stepping-stones or scaffolds, by which the key to the higher philosophy is reached and unfolded.

As this brief description of the "unseen universe" is intended only to show the analogy between the same and the atom or intellectualized forms of our degree, and as my limits will not admit of further elucidation in this direction, I must close, and next analyse the atom.

* * *

A MOST ASTOUNDING AND PERFECT SEANCE.

Materialization Extraordinary in Good Daylight—The Spirit Partakes of a Substantial Repast of Well Buttered Teacakes. Tea, Milk, and Sugar, with his Guests Specially Invited.

[From the Medium and Daybreak, Lon.]

MR. EDITOR:—I shall offer no excuse or apology for writing and forwarding to you this report, which I was requested to do by the spirit whilst sitting with us at the tea-table in full materialisation, in good daylight. I will also add, that I report the following seance by authority of all the witnesses to the same. I will be as brief as my subject will allow me, of course omitting much that was done and said, but will give you the principal features of this most solemn and momentous seance, which extended over the lengthy period of three hours and twenty minutes.

At the house of Mr. Petty, No. 6, Suffolk St., Scotswood Road, Newcastle-on-Tyne, on Sunday evening, Aug. 6th, 1876, the following most remarkable and perfect seance took place. Eight of the witnesses were present and joined in pleasant conversation some time before half past six, the exact time to open the seance. A corner of the room had been cut off by a wire extending across it, on which two curtains, made of some dark fabric, were arranged to move by means of rings. The sides of the corner were of solid masonry, the the ceiling and the floor were unbroken, and composed of ordinary plaster and wood, and the medium, Mr. W. Petty, reclined upon the floor when in this unfurnished corner, which was called the "cabinet." The time having fully arrived, Mr. Petty the elder opened the seance by an earnest supplication. The first part of the seance was devoted to what is termed the physical. A table, musical instruments, a bell, and a pasteboard tube, were placed in the cabinet, and the medium sat outside with the company. After singing awhile the instruments and the bells were, made use of and floated inside and outside the cabinet, where there was sufficient strength of light to enable the company to see them float and to receive them, as it were, from the hands of nobody. In a few moments more, we were invited to step up to the curtains and pass one hand into the cabinet, when a spirit hand laid hold of it, giving it a terrible grip and shake, which made one suspect that our friend and brother "John King" was the welcome offender and culprit in the case, and so it turned out to be. The next moment he had the tube to his mouth, and addressed us in the audible voice, giving instructions to have a recess and admit the other sitters who were outside, they having arrived too late for the opening portion of the seance, which had occupied about fifteen minutes. He also instructed us to sit for "materialization" and to prepare the tea, which he would partake of with us; and after inviting, Mr. Orville Pitcher, Mr. D. Richmond (your reporter), and Mr. John Hare to sit with him at the table, which is a small square (or parallelogram) with, four legs, he ceased speaking, and immediately all hands were at work. The outsiders were let in, and soon the table was set near the centre opening of the curtains, with chair for our celestial host and visitor to sit on; and soon the table was adorned with tablecloth, teacups and saucers, sugar and milk vessels with contents, a fine lot of well-buttered teacakes, warm and ready for use, a large Britannia-metal teapot, with fragrant contents, and spoons withal to sweeten the same. These were in readiness, and were supplied by the generous attention of Mr. Petty and family. And now our most beloved brother Mr. John Hare was moved upon by a divine influence to offer up a most delightful petition to the Giver of all Good, and to ask a blessing.

A little sweet singing was next in order, and, in the fluidic element of its delightful cadence the curtains seemed to open, as if by silent magic, and there stood our celestial brother "John King," dressed for the occasion, and instantly all was silence. The spirit bowed a reception, and the solemn yet joyous greeting burst forth from every heart and lip. The spirit took his chair and, adjusting it, sat down, and soon began to be talkative as well as the company at table, and invited them to begin, not forgetting to set the example. Of course, we all were guilty (more or less) of bad manners, in watching our host to see if he partook of these substantial and earthly things. And when we had all finished one cupful, with due complement of teacake, our friend the spirit seized the teapot in the usual way, and poured out to each a second cup, inviting all to proceed, then handing round the plate of cake, which, as a matter of course, we all seemed to eagerly accept of; he did not forget himself, and then he extended the cake and the tea to all in the room by special notice. Whilst engaged with our second cup, my right-hand friend, Mr. Pitcher, queried, and said, "John, do you dematerialise your tea and cake as you take it, or are you completely or fully materialised?" To which he answered "I am fully materialised." Then it was observed, "It will be dissipated when the form is dematerialised." When the tea-party had ended, the table was soon cleared away, the spirit remaining materialised all the while. And now, lest any reader should think we had been all this while in the dark, and therefore might easily be deceived, I must explain that all this was done, in daylight; the materialisation and the tea-party was in good daylight, so that the light of the lamp, which remained lighted, was quite overpowered. I must also record that before closing the tea-party the spirit asked that someone would offer up thanks. After a pause, Brother Pitcher responded, and made some very appropriate remarks, with which every one seemed heartily to unite. When the table had been taken away, the door was still wide open. On inquiry, the spirit said he could stand the light, and he walked about in it, and said, "Give more light. Men say they want more light now a days. Let us have more light, Mr. Petty." And Mr. Petty gave all the light that could stream into the room by the door and the hall window, and the spirit walked about in triumph.

He, the spirit, asked Mr. Pitcher to play some tunes which he named on the fiddle. He also took the instrument and played, and sang, and smiled, and laughed (in good daylight all the while). He now informed us it would soon be time for him to go, that other two who had never been materialised might try to do so; said he would help them to do so, that one was a Chinaman, who would have a long moustache on, and the second would have a dark goatee on the end of his chin. The door was partially closed by "John's" direction to aid the next spirit to appear. "John" entered the cabinet, after explaining that he would appear again and bring his medium out with him, that the company might see them both at the same time. "John" now retired, saying, "Sing something till we can collect more power." We now looked at our watches, and all agreed that "John King" had been with us about forty-five minutes.

In a few minutes, whilst the company sang, the spirit appeared at the central opening—a veritable Chinaman, with clean chin, and long, dark moustache, a turban or head-dress all white, with flowing white raiment to the knees, with white sleeves, and a lower, loose garment to the floor; he wore Chinese shoes, which where heard to squeak as he walked the floor. He bowed gracefully, and saluted the company; and, seeming to gain a little strength, he stepped forward, and, grasping the hand of each sitter; he kissed it, and kissed the little girls and boys on the cheek. He asked for more light, and the door was opened right back, as it had been at the request of "John King." The spirit asked us to sit back as far as ever we could, so that he would have room to walk about. He was not so tall as "John;" he gave his name, said that he had been wholly engaged in the tea trade when in the mortal body, and that he would bring the tea—his own tea—to his tea-party. He laughed and smiled, and spoke in his native tongue and in English. He walked about and sang a little, and asked for the fiddle, which Mr. Pitcher handed to him, and he played two or three Chinese tunes in good time, and handed back the fiddle and the bow. He moved the chair and sat on it, and rising, he said it was about time for him to return, that the other spirit who was waiting might come. So, passing round the company again, he grasped each one solemnly and affectionately by the hand, kissing it, and gracefully bowing, he retired into the cabinet. On looking at our watches, it was agreed that he had been with us, in good daylight, between twenty minutes and half an hour.

Again we resorted to a little harmony, and in a few minutes with the door open, letting in the declining daylight, our third celestial brother stood before us in materialised form, without head-cover except his own abundant dark hair, and, with a clean shave and dark goatee, he looked quite handsome, and bowed very respectfully to the company. In a short time he talked with us, gave his name, and said he was an Englishman, and on being asked if he passed away in the States, he said, "Guess I did." He seemed less in stature than the Chinaman. He retired in about a quarter of an hour, bidding us good night and bowing gracefully.

The next spirit to materialise was a female (no female in the cabinet). This female was sister to Mr. Pitcher. She responded to him faintly when he spoke, but nodded freely, and seemed much pleased with her visit. She could not bear so much light as the previous visitors. After saying "Good night," she retired, gracefully bowing to the company.

And now it remains for me to record, what all investigators will esteem the great event of the evening. In a short time "John" appeared and said we were not to close, "The most important is yet to come, I intend to bring out my medium so that all may see both at the same time." When he was ready, he appeared at the opening and arranged the company, so that I might see minutely, and be able to report accurately that which was about to take place. A little singing was now indulged in, and soon the magical opening of the curtain took place. At first, it seemed as though the medium and the spirit (from my point) were seen through the curtain, but in an instant it was held aside by the hand of the spirit, and both stood in view of all the company, and all burst forth in praise, adoration, and thanks to the Giver of all Good for extending to mortals, by his ministering spirits, such grand demonstrations of the immortal existence. Thus they stood full half a minute, during which time I observed and particularly noted, that "John" was five inches less than the medium, whereas, on his appearing whilst the medium was laid in the cabinet, he was five or six inches taller than the medium; thus the power required to raise and bring forth the medium seemed to reduce the size of the spirit. While the curtain was thus held aside I could see that there was no one in the cabinet. The spirit, and the medium who was in the trance, now drew back into the cabinet, but only to again appear the next moment at the middle opening of the curtain in clear view of all in the room; and again they retired, in like manner to appear at the third opening, and after being fully viewed and spoken to by the company they again retired and crossed the cabinet to the opening where they first appeared, and there they stood in full view, certainly not more than three feet from me; and after a brief period, the spirit began to get less and on the attention of the company being called to this fact, the spirit rapidly grew less and less until within about six inches of the floor, when the head seemed to be dissipated, as though it had been a portion of white steam disappearing in the cooling atmosphere. The appearing of the two, and their perambulations from opening to opening of the curtain, would occupy fully ten minutes, and the dematerialisation of the spirit, "John King," about half a minute. The medium remained standing erect in the trance condition, and was waked up in about half a minute, and walked away in perfect order, and joined with the company.

And thus ended the most remarkable and momentous seance ever witnessed by anyone present at the same. This last part of the seance was all witnessed in good lamplight, and was concluded in solemn thought and reverence, and in heartfelt joy and thankfulness, which seemed to thrill through every one who was present, for many were the mutual congratulations and expressions of joy at having met with each other at the pentecostal and glorious communion in which he had been bathed with heavenly simplicity and love, during the long period of three hours and twenty minutes. It was indeed, Mr. Editor, a season of truth and reality never to be forgotten so long as mortal life continues. The chair used by the spirit-visitors in full view, without any visible instrumentality, tipped up and dashed to the floor. And afterwards at the supper-table the table rocked with the supper thereon, and raps were given in answer to questions; and then, to modify the matter and save the fluid from waste, we held our hands under the table, and spirit hands greeted us—both tiny and strong ones. I daresay I have left untold many things of interest and of moment, but I feel acquitted, and my report, which I undertook to give on behalf of the invisible and the visible brotherhood of immortal beings, may now be concluded.

I hereunto append the names of sitters, which I copy from their own signatures:—Messrs. William Lee, John Hare, William S. Robertson, Orville Pitcher, Joseph Petty, Joseph Robertson, Jun.; Mesdames Mary Robertson, Elizabeth Petty, Fanny Petty, Isabella Robertson. Medium, W. H. Petty.

I remain, yours fraternally,
D. RICHMOND.
18, Chapel St., Darlington.

* * *

SPIRITUALISM.

Washington Materialized—The Father of His Country Comes Back to Celebrate the Centennial Anniversary of American Independence.

The following communication is from a well-known gentleman of Burlington, N. J., as published in the Boston *Herald*:

In the early part of May, 1874, while investigating the subject of Modern Spiritualism, I had a private seance with Mrs. Katie B. Robinson, of Philadelphia. While in trance on that occasion she was controlled by what purported to be the spirit of General Washington. In a discourse lasting for half an hour, he assured me of the sleepless interest with which the departed patriots, sages and heroes who founded the American Republic were watching the development of the great work which they begun. The discourse was fraught with profound thought, displayed a thorough knowledge of the principles on which our Republican institutions rest, and an intimate acquaintance with the historical events attending the formation of our Government. Whether or not this discourse was what it purported to be, it was in every way worthy the great and illustrious Washington. Among other things, he said that on the 4th of July, 1876, he would appear in Philadelphia in materialised form, in full light, so as to be clearly recognised, and would address those who might be present. Hundreds of times during the past two years my thoughts have recurred to the teachings I then and there received. Scores of times I have mentioned to friends the remarkable promise made by Washington on that occasion, and expressed my doubts of its fulfillment.

On the evening of the 29th of June Mr. and Mrs. S. P. Kase, of No. 1601 North Fifteenth St., Philadelphia, informed me that Mrs. Lucie E. Lewis, of Cincinnati and her friend, Mrs. Burk, both personally, entire strangers to them, had arrived that day in Philadelphia; had called upon them and informed them that Mrs. Lewis had visited Philadelphia at the request of the spirit of General Washington, who was her spirit guide and guardian, to enable him to appear in that city on the evening of the 4th of July, in tangible form; and had further informed them that she had been requested by Washington to go to them and get them to arrange a seance to be held at their residence on that evening. Mr. and Mrs. Kase invited me to be one of the circle, an invitation which I gratefully accepted. This was the first intimation that I had received that led me to expect the fulfilment of Washington's promise.

Mrs. Lewis is a most highly-favored medium for spirit control, not only in being the chosen charge of General Washington, but as being exempt from the trials and tribulations to which so many of the poor, despised, traduced and persecuted instruments of the angel world are subjected. She is the cherished wife of a devoted husband, whose ample means render her entirely independent of the frowns or favors of an uncharitable world. She has been from the earliest period of her life a medium for high spiritual influences, and was chosen by Washington as the medium through whom he could communicate his thoughts and teachings to his fellow-man. Mrs. Lewis is a true and faithful Spiritualist, and, regardless of the prevailing popular prejudice against Spiritualism, gave the use of her beautiful home for spiritual circles. General Washington, Martha Washington and other revered spirits were thus afforded an opportunity to develop the power which enabled them to manifest themselves to those who were fortunate enough to attend those circles.

At the close of the past winter, Washington requested Mrs. Lewis to visit Terre Haute, Ind., and attend the seances of Mrs. Stewart at that place to enable him to materialize his spirit form through the aid of that wonderful medium. Mrs. Lewis at once complied with the request, and, accompanied by Mr. Lewis, attended several seances given by Mrs. Stewart. On the evening of the 4th of March last, Washington was enabled, for the first time, to manifest himself in full materialized form in the light. He appeared at subsequent seances in the same manner, after which Mr. and Mrs. Lewis returned to Cincinnati. About the middle of June Washington again requested Mrs. Lewis to visit Terre Haute and attend the seances of Mrs. Stewart, stating to her that he intended to materialize in the city of Philadelphia on the 4th of July, and that he would need the assistance of Mrs. Stewart to enable him to do so. He requested Mrs. Lewis to prevail on that lady to accompany her to Philadelphia for that purpose. Several times while Mrs. Lewis remained at Terre Haute, General Washington and his wife Martha Washington appeared at Mrs. Stewart's seances, but the latter declined to go to Philadelphia.

General Washington, while in materialized form, then requested Mrs. Lewis to visit Chicago and attend the seances of Messrs. Bastian and Taylor, to enable him to materialize through their mediumship. Compliant to the directions of her illustrious spirit guide, Mrs. Lewis hastened to Chicago and attended the seances of those powerful mediums. Washington appeared there many times in great perfection. On the evening of the 25th of June, while in materialized form, he directed Mrs. Lewis to hasten to Philadelphia to find Mr. Kase, at whose residence it was his purpose to appear, and get him to arrange a circle there for the evening of the 4th of July. He told Mrs. Lewis he had chosen J. Nelson Holmes as the medium to sit in the cabinet, to enable him to materialize his form on that eventful occasion.

With that "faith which cometh of knowledge," Mrs. Lewis lost not a moment in going to Philadelphia, and reached there on the morning of June 29th, an entire stranger in that city, and scarcely knowing how to proceed to carry out her remarkable mission. Not knowing where to find Mr. Kase, she had much difficulty in doing so, and only succeeded after a wearying search for his residence. Having related to Mr. and Mrs. Kase the directions she had received from Washington, those earnest friends of Spiritualism cheerfully tendered her their most efficient co-operation, and at once set about making the necessary arrangements for the requested seance.

The evening of the great Centennial anniversary at length arrived, and at 8 o'clock a large company had assembled to witness the result of this remarkably appointed seance. I do not feel at liberty, without permission, to publicly use the names of the gentlemen and ladies who were in attendance; but I am fully justified in saying that in point of intelligence, cultivation and personal influence they are not outranked. The appointed hour having arrived, the circle was arranged by Mrs. Holmes in accordance with the directions given at the previous seances.

The cabinet used was a small bedroom in the rear of the large dining-room, on the second floor. In the open doorway between the two rooms a black curtain was suspended. Mr. Holmes entered the cabinet, but was not placed under what are termed "test conditions," no one suggesting such a thing or thinking it appropriate or desirable, under the circumstances. Mrs Lewis sat at the right of the door, close to it, and Mrs. Holmes at the left, directly opposite. The circle was arranged in three arcs opposite the door. The light used was one of the burners of the chandelier, in the middle of the room. The light was reduced to that of early twilight. The circle had hardly formed when the rumbling of thunder denoted an approaching storm. The evening was excessively warm, and the atmospheric conditions were so unfavorable as to create great misgivings that we would be disappointed. The circle united in singing, and continued to do so for some time without a symptom of the hoped-for manifestation. At length, however, the curtain was slightly raised, a hand was extended to Mrs. Lewis, which she took, and a face was shown at the same time which she recognised and addressed as Washington. Soon after the curtain was drawn aside, and the majestic form of a man stood in the doorway near Mrs. Lewis. His costume was that of a gentleman of the Revolutionary epoch. The light being too strong for him to remain long, he stepped back, and the curtain fell over the space where he had stood. By raps it was signified that he desired less light. The light was slightly lowered, and in a moment he came out and advanced to Mrs. Burk, who sat near Mrs. Lewis and placed his hand on her head. He then withdrew into the cabinet, but soon came out again, and this time advanced to Mrs. Kase and laid his hand upon her head. The form and movements of the figure were graceful and dignified and were in strict accord with the historical descriptions of Washington; but his features were not sufficiently distinct to admit of recognition in the weak light and at the distance he stood from the most of us. If this was the personation of Washington, it was a marvelously natural performance. When he next appeared, he seemed stronger and evidently made an effort to speak; bowing to the circle, he raised his hand and leaned forward, but he failed to articulate. He again withdrew but soon came out. Having paused a moment, he advanced toward me with a slow and easy step. As he approached I felt an almost irresistible impulse to rise from my seat, but I could not think his advance was intended for me, and I feared any sudden movement on my part would interfere with what he intended. I therefore sat still. He came close to me, and as I was seated on a low lounge, he bent over me and looked steadily in my upturned eyes. Raising his right hand and extending it towards me, he said, in a slow, distinct and full voice, "Know the truth and dare to maintain it." The voice was apparently blended with that of Mr. Holmes, but was individually distinct from that of the latter. When addressing me I could see his features distinctly, and I was struck by the striking similarity of his face to Stewart's portrait of Washington. He appeared to be about 50 years of age in his materialized form. He turned around and returned to the cabinet with the same slow, natural step with which he had advanced.

Supposing from his unexpected recognition of me, that he desired me to understand that recognition as the token of the fulfillment of the promise he made to me, as soon as he had disappeared I ventured to ask: "Is your appearance here this evening in fulfillment of a promise made more than two years ago through a medium of this city?" In a few moments he drew aside the curtain and, standing in full view, with emphatic action and gesture, he said, "This is the demonstration of that fact." He again retired, but almost immediately came out and stood in front of the curtain. Pausing a moment, he raised his hands, as if in benediction, and said, deliberately and and distinctly, "Peace, good will, love and charity to all." Seeming to lose power, he withdrew, but soon came out, and said, "Cultivate love and charity, and all will be well." When he next came out Mr. Kase asked permission to take him by the hand. He bowed assent, and Mr. Kase went to where he stood With their hands clasped, they remained for some moments looking into each other's faces, not more than a foot apart. Mr. Kase is six feet two inches high. Washington was not over six feet. A short time thereafter he came out again and said, "Franklin is here and will try to materialize." Finally he came out holding a small American flag in his hand, which had been placed in the cabinet at his request. He seemed to be more distinct and stronger that before. In a clear voice he said, "Turn up the light." Mr. Kase, who sat under the chandelier, rose to comply, but fearing the effect he hesitated to do so. Washington then said with much emphasis: "Turn up the light full." Mr. Kase did so, and there, with a strong light shining full upon his face, stood the illustrious Father of his Country.

Every one could plainly see the strong general likeness to his various portraits, and yet his face was like none of them in its details. He remained long enough to be critically viewed by all and then slowly withdrew. With the light still burning at full head, he came out again, and a second time every one had ample opportunity to scrutinize his appearance. He then withdrew for the last time. He afterward extended his hand and drew Mrs. Lewis into the cabinet, where she remained for a time in conversation with him. Soon after the seance was closed by "Belle," the principal guide of Mr. Holmes, while the latter was in trance. Thus ended the most remarkable seance that was ever held for spirit communion.

It is true all this happened while Mr. Holmes the medium, was unrestrained by so-called test conditions, but it was not possible to feel that, in that august presence, that the medium had any voluntary agency in the matter. At different seances, since, at which identically the same noble form appeared through the mediumship of both Mr. and Mrs. Holmes, in the presence of Mrs. Lewis, the mediums sat under the most absolute test conditions. This can be proven by at least fifty of the most intelligent and reliable witnesses.

The facts above stated are too important to be put aside by the sneers and jeers of prejudiced ignorance. Whether it will be believed or not, the truth is that Washington, the beloved and honored of all men, did from his spirit home descend to earth, and in temporarily materialized form appear at the residence of Mr. Kase in the city of Philadelphia, on the evening of the 100th anniversary of American Independence; thereby proving the ever living interest of himself and his spirit compatriots in the prosperity of the Republic they established and in the welfare and happiness of their posterity. Is it not about time that the appeals of the Spirit-world for recognition at the hands of "the blind leaders of the blind" should be, at least, heard and considered?

Late September Magazines.

THE WESTERN.—(H. H. Morgan, editor, box 2423, St. Louis, Mo.) Contents for September. A Course of Study from Primary School to University; Makaria—a Play in Five Acts; Analysis of Physics; Shakespeariana; Book Reviews.

SCRIBNER'S MONTHLY.—(Scribner & Co., N. York.) Contents. Princess Ilse; A Fantasy; That Lass o' Lowrie's; On a Miniature; Insanity and its Treatment; Wesleyan University; A Fox Hunt at Pau; Song; The Ghostly Rental; Shadows; The Voyage of the "America;" "A Wounded One will Read my Rhyme;" Something About Birds; The Bride of the Rhine; Philip Nolan's Friends or Show Your Passports; Choice and Chance; Protestant Vaticanism; California Housekeepers and Chinese Servants; In and About the Fair; Topics of the Time; The Old Cabinet; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac.

Many of these articles are as usual, profusely illustrated in the highest style of the art. The regular copy of this magazine miscarried, hence this late notice.

A DANCING PIANO.

Something to Puzzle the Scientists.

A Lady Makes a Piano Stand on its Hind Legs—Two Young Hercules Try to Lift it, but She Gets Them Down—She. Then Lifts the Piano with Eight Persons on it—An Astonishing Manifestation.

[From the Philadelphia City Item.]

Last evening, by invitation, an *Item* reporter paid a visit to the house of Mr. S. P. Kase, 1601 North Fifteenth St., to witness a startling manifestation in the shape of piano moving. Now the mere fact of moving a piano is nothing extraordinary, as done in the old-fashioned manner, but on this occasion we were treated to an improved style, which certainly surpasses the old one in the case in which it is done, and will puzzle the scientist, we think, to find out the manner in which it is accomplished.

The audience was then introduced to Mrs. Belle Young, of Washington, D. C., to whose fascinating powers the piano was to become a willing slave. Mrs. Young appeared of middle age, large-framed, and quite embonpoint, with a pleasant countenance.

Everything being in readiness, Mrs. Young sat down to the piano, and began some familiar music.

It was of a kind that would have probably paralyzed Theo. Thomas' sensitive organization if he had heard it, but it suited the spirits or whatever produced the effect, for in a few seconds the piano actually reared up on two legs, and rocked in concordance with the time in which the piece was played.

Of course, the Spiritualists saw nothing very astonishing in the manifestations, but to skeptics it was staggerer.

An *Item* reporter was then requested to lift the piano, and tell the audience if it was heavy. Not being accustomed to grapple with the instrument in this manner, our reporter was rather non-plussed, and was debating whether it would be advisable to take off his coat and roll up his sleeves, or whether he had better rush in *con amore*, and carry all before him, when Mrs. Young approached him with a bewitching smile, and he forgot all about how it ought to be done, and went in and did it.

Phew! 1300 pounds, and in this weather! (Our reporter says that he thinks he let all the tucks out of his back on this occasion.)

The *Item* reporter was satisfied, and so was another ambitious young man who was called forth. The vigorous efforts of these two young Hercules paralyzed the audience, who vigorously fanned themselves, and enjoyed the sport, but could not be induced to try a "lift."

Mrs. Young then induced both the young Hercules to lift the piano at one end together. They did so with considerable more comfort than was experienced in doing this rash act singly. Mrs. Young now placed one finger on the top of the piano, and told the young gentlemen to "lift again." Faint recollections of a song that goes "It's all very easy to talk about, but not so easy to do," flashed through their excited brains with conscious reality. Tug as they would the piano would not move! It clung to the floor as if it had taken root.

The young Hercules retired in dismay, when Mrs. Young dispelled the enchantment (for it seemed nothing else) by passing her hands over the keys and commanding the instrument to "keep time," which it accordingly did.

Another test was now proposed and carried out. Eight people (seven gentlemen and one lady), supposed to be the heaviest persons in the assemblage (of course the *Item* reporter was included) sat upon the top of the piano. The total weight of the party was 1365 pounds. All being in readiness the fair sorceress began her playing, and, as a matter of course, up danced Mr. Piano, totally regardless of the burden on his back.

And still another test was accepted, which brought the extraordinary performance to a close. It was even more wonderful than any which preceded it, and provoked astonishment from the most skeptical.

Mrs. Young, by simply placing the tips of her fingers on the top of the music rack above the keys, raised the piano over four inches from the floor, several times in succession!

We do not attempt to explain this mysterious power which Mrs. Young possesses to an astonishing degree. The Spiritualists present claimed it as being due to unseen spiritualistic influence, but Mrs. Young makes no such assertion. She says it is an occult power, but has not sufficient knowledge of what it is to define it.

The action of this occult force, as exhibited in the presence of Mrs. Young, can not be explained by the cry of humbug. It demands investigation at the hands of science. In this instance it was not surrounded by the atmosphere of superstition or charlatanism, but the demonstrations were produced under circumstances that carried conviction to the minds of all investigators.

Mrs. Young courts investigation. She is willing to produce the results named above at any time, at any place, and with any piano. We have her authority for making this announcement.

We hope Mrs. Young will be gratified in her request, and promise all who investigate a thoroughly enjoyable evening, such as we spent last night at Mr. Kase's hospitable mansion.

The medium above referred to we were well acquainted with twenty years ago. She then, as well as both of her parents, were most excellent mediums. We many times witnessed the same phase of manifestations above noted.

During the administration of President Lincoln, she often held similar seances at the President's Mansion—the White House in Washington, at the request of Mrs. Lincoln.

Mrs. Young is the daughter of Cranston Laurie, Esq., who has for half a century held an important clerkship in the General Post Office.

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CHICAGO, SATURDAY, SEPTEMBER 23 1876.

THE VOUDOOS.

Is the Devil Dead?

NUMBER XLVI—(WHOLE NUMBER LII.)

Their Infernal Orgies—The two Planes of Existence—The Lesson for Spiritualists to Learn.

Life—what is it? Enclose a little seed in the debris of your back yards where nothing but stench is exhaled, and it will germinate, produce a green plant, and finally crown itself with a rain-bow tinted flower! Scatter the offal of your barn-yards and chicken coops over your fields, then sow your seeds in early spring time, and your labor will be rewarded by a crop of golden grain! You enrich the soil with debris offensive to the touch, smell, or taste, yet therein are potent forces that assist in unfolding the hidden treasures of nature, and in ornamenting your gardens with the choicest of flowers and fruits. Because an object is unpleasant to the smell, taste, or feelings, is no reason why it should be discarded altogether! What is true in the material world in this respect, is also true in the spiritual, among sentient beings. Some, like the Voudoos, are wallowing in filth and licentiousness, and do not care to seek the glorious sunshine. They are on a level with certain spirits with whom they communicate. They can not hold converse with the wise old sage in Spirit-life, for he can not approach them directly.

Each condition of earth-life has its corresponding condition in Spirit life. Examine this feature of Indian life in connection with the late disaster to our army. Custer fell in the middle of the engagement, which began about 11 o'clock and ended in the brief space of forty-five minutes. After annihilating the command the Indians returned to camp with six soldiers as prisoners, and, intoxicated with joy over their success, they tied these poor fellows to stakes, fixed around a wood pile, and roasted them alive. While the victims were enduring agonizing tortures, little Indian boys fired arrows heated to a red heat into their quivering flesh until their blackened corpses fell from the stakes. Sitting Bull remarked after the battle that he had killed many soldiers and one damned General.

The Indians always have been favored with spirit communion. In isolated cases the messages they have received have been of an exalted character. Those who were guided by Sitting Bull, were influenced by spirits who inspired them to burn those six soldiers,—and then allow their children to fire hot arrows into their quivering flesh, and hear their agonizing shrieks. For each condition in this life, there is a corresponding one in Spirit-life, in rapport with it, and the sentient beings occupying those two planes are in mutual sympathy and influence each other. This is all there is now, or ever was, of demoniac influence. You are on a *certain* plane of life, and in partial, if not complete rapport with the spirits on that plane. This condition has existed in all ages of the world, whether recognized or not. The aspirations to progress on the part of a spirit, becomes a self-illumination, attracting to it advanced minds, who respond in various ways to those aspirations, rendering his ascent comparatively easy. As the seed enclosed in debris, broken glass and stench, bursts from its prison house and produces a crown of flowers, so will each spirit eventually rise from its debased condition and become an angel of light. There is sunlight even in the black coal on our grate; and we assure you, bigoted Christian or sneering Spiritualist, that even in the black Voudoo, is a divine light that will eventually lead him upwards.

In presenting the dark side of Spiritualism, we have unlocked a mine of truth covered with licentiousness and all manner of uncleanliness, and constantly vibrating in harmony therewith, is a like sphere of existence in the Spirit-world. Take for example the fiendish orgies on a certain occasion of the Voudoos in the South along the borders of the Bayou St. John and the Old Lake. A more disgusting sight it has not been the lot of any one to witness, as set forth by one present. An immense number of men and women congregated in the evening at particular places, and at a given signal they all divested themselves of their clothes to actual nakedness. Bonfires were built all along the shores of the lake, and the whole appearance was such as would almost strike terror into a stout heart. The horrid orgies were inaugurated by one wild, unearthly yell, in which all the assembled crew joined their voices, and for a moment afterwards there was a fearful silence. The "worshipers of the demon" then contemplated their naked forms, upon which the fire shone with a ghastly effect, and with a hideous yell they began to dance around the fires, singing weird songs and occasionally bursting forth into a wild and piercing laugh. The songs that they sung could not be identified with any living language, but seemed to be a commution of languages, as, occasionally, you would be able to distinguish genuine English words, German and French. Around those bonfires they kept revolving with joined hands for over an hour and a half without ceasing, uttering their horrid yells and singing their wild unearthly songs. On all occasions a woman presides over these orgies, under the name of "Queen of the Voudoo," and when they cease dancing around the fires they go forward and make their submission at Her Majesty's feet, who is usually seated on an elevated mound or a large rock. This Queen retains her title and dignity during life, provided she conducts things with a proper grace, and she is usually chosen out of the most socially elevated class of negroes in the locality. On this occasion the old queen, Marie Lavody, did not attend on account of illness, and her emblem of power, a garland of flowers bound round the head, was worn by one Mammy Caroline, who had already been duly acknowledged as the successor to the queenly dignity. Queen Caroline held her court in an old house on the banks of the bayou, where she shone forth in all the resplendence of her nude beauty. These degrading orgies were participated in by a young white girl, about 18 years of age, and possessed of more than ordinary beauty. The hideous revel was prolonged till a late hour at night. Imagine several hundred negroes in an Adamite condition, dancing, yelling and singing all night around the innumerable bonfires that were lighted on the banks of the bayou, in order to establish a complete rapport with spirits.

In harmony with the above, is a like class in spirit-life; that must be the case for such depraved characters are constantly passing to the other world, and they, of course, when there, are naturally in rapport with like conditions here. You, then, who claim to be pure exalted Spiritualists, but have shrunk from the perusal of these articles because they presented unsavory truths, have an important lesson yet to learn. Your fastidiousness has injured you, for if there is a truth in existence, it is this that to exalt yourself, *you must assist some one beneath you*, and how can you do it without first learning who are beneath you?

Prof. Starr, the Spirit Artist.

We have in our Reception Room a very beautiful spirit-likeness executed by Bro. N. B. Starr, of Port Huron, Mich., for Bro. Middlemist, of Yreka, Cal.

Bro. Starr is worthy of patronage. He is far advanced in years (over seventy) and dependent upon his mediumship for the support of himself and wife. For twenty-five dollars he will execute a nice life-size portrait (oil painting) of the living or dead from photographs.

We do not think any one should expect to get work that will give satisfaction for less money than $25, although he does give portraits for $12; but all must know that he can not devote sufficient time to a $12 portrait to produce a genuine work of art.

To Whom it may Concern.

Jay. J. Hartman, Spirit-photographer, 831 Vine St., Philadelphia, hereby respectfully offers to any person or persons who desire to test his powers as a Spirit photographer, a full opportunity to do so. He wishes them to prepare a new dark room with a small light, say six by seven inches, to furnish the glasses and all the chemical appliances therein, except his camera, which may be fully examined. With such an investigator he is willing to enter into an agreement to place $1500.00 in a bank; the other party to deposit the same amount. If he does not succeed in two meetings, in getting an extra face besides the sitter, upon the glass, he will forfeit his money; but if he does thus succeed, the other party is to forfeit his. He will be glad to correspond with any one in regard to this.

J. M. Allen has been lecturing recently in Springfield and Marshfield, Mo. Will speak in Buffalo Sept. 10th and 17th. Parties desiring his services for fall and winter months, will please address him at once at Springfield, Mo., care Dr. J. S. Lyon, Hygeian Home.

Mrs. E. Pierce sent $3 15 to this office May 6th, but did not give P. O. address; will credit when she does.

KNOWLEDGE IS THE TRUE SAVIOR.

What is the Duty of Spiritualists?

If the people of America were all united in the thought that knowledge is the true savior, crime would be soon banished from the land and along with it would go courts and prisons, and the duties of hangmen would only be known as among "the lost arts." And more than all this, human suffering would very soon nearly cease, because every person would be taught the laws of life so perfectly that everyone would strive to live in accordance with the laws of health. Once obedience is observed to such laws, constitutions are amended—good health ensues, and a nobler race of men and women is the result.

Ignorance is the bane of life. It leads to all sorts of passional excesses, which result in human suffering, mental and physical—crime is the result, restraint and imprisonment become necessary, and capital punishment often ensues. And thus the hells on this and the nether side, are populated.

Despite the opposition of the devotees of old theology, liberal sentiments have already done much tending to the thought which heads this article. Classes of poor souls who by natural defects in some of the *senses*, and who thereby are rendered incapable of taking care of themselves, are cared for by the great body politic. When they are bereft of their reason, they are provided with homes in comfortable asylums, where all of their natural wants are provided for, at least such is the aim of the great humane heart of the people.

When some of the *senses* are lacking, such as the loss of hearing and seeing, or the power of vocal language is wanting, public institutions are maintained at the expense of the State treasury. Institutions for the support of feeble-minded children, where improvement if but little, can be made, are supported at public expense.

All of these institutions are of modern times—the result of civilization and liberal thought, and yet the most illiberal religionists now acquiesce in them, and cheerfully give aid and support thereto.

The old religious notion that these classes were the accursed of God, is now nowhere taught, even by the most bigoted. The intelligence of the age has banished such folly from the minds of the people.

While rapid strides are being made in liberal feelings towards the unfortunates above named, scarcely a thought of kindness and sympathy is extended to other classes equally, if not more unfortunate, viz.: the poor souls who are born into this plane of life with mal organized mental and passional faculties.

The souls that have an excess of acquisitiveness, amativeness, love of stimulants, combativeness and destructiveness have no sympathy from even the civilized world. They are looked upon as scape-graces, unworthy of humanitarian sympathy—as outcasts from the pale of mercy, and possessed of devils, destined to a never-ending hell of unceasing torments. Such is the opinion of a vast majority of Christians at least, in regard to them.

To rid the world of this great army of unfortunates, there must be a radical change in public sentiment.

Who are to be the pioneers in that great field of reform? We answer most emphatically, Spiritualists. They are the recipients of the inspiration of all reforms. It wells up in the souls of mediums—the holy spirit extends to thinking men and women, and from them it must be diffused throughout society.

The Howards, the Malancthons and millions of other angelic spirits, yet live and have a hand in affairs. Many now, philanthropic spirits, have suffered the pangs incident to crime, long ages in the past, too terrible, indeed, to be even imagined. Through long suffering, they have come to realize that if the law of kindness had been meted out to them, the tender cords of their nature, which lay dorment all through earth-life, and for centuries thereafter, would have been touched and good citizens would have been developed where the criminal only was manifested. Such spirits, now of angelic purity, are missionaries, inspiring receptive souls to the necessity of greater reforms in the humanitarian department of society, than has ever heretofore been contemplated.

Here is a sample of the great work to be done—a great reformatory work that must not only be offered as a matter of kindness toward all, but such as must be imposed upon every child born into the world, if not voluntarily accepted by the parents. Every child deserves to be well nursed, well clothed, well educated, well cared for every way, and taught habits of industry and economy. This training will, in due time, develop parents whose children will develop into wise men and women, and ignorance and its terrible train of consequences will disappear.

The following proclamation is an *earnest* of the law of kindness which is soon to be developed in the minds of the people towards all unfortunates:—

DEAF AND DUMB.

ILLINOIS INSTITUTION FOR THE EDUCATION OF THE DEAF AND DUMB, SUPERINTENDENT'S OFFICE, JACKSONVILLE, AUG. 30TH.

To Parents, Guardians, and Friends of Deaf-Mutes in Illinois:—

The thirty-second term of the Illinois Institution for Deaf-Mutes will commence at 9 o'clock A. M., Wednesday, Sept. 20th, 1876.

The aim of the institution is to qualify Deaf-Mutes for respectable positions and usefulness in society and for honest industry in life. To this end, the literary department furnishes all its pupils in instruction in the rudiments of a good English, education; and to Semi-Mutes, persons who have lost their hearing after learning to speak,—and also to some Congenital Mutes, instructions in and by spoken language. The elements of drawing are taught all its pupils, while such of them as develop special talent for it are given special and more extensive instruction therein.

The Industrial Department furnishes instruction in printing, shoemaking, baking, gardening, and cabinet-making.

The buildings of the Institution, recently enlarged, are spacious and commodious, furnished with the best modern appliances for comfort of inmates, and advantages for study and instruction. Jacksonville, the place of its location, is one of the most healthful in the State, and easy of access by rail from all directions.

Deaf-Mutes residing in Illinois, ten years of age or over, are furnished tuition, board, fuel, washing, etc., free of charge. Any persons having children to send to the Institution, who are unable to provide their clothing and transportation, should write to the undersigned for blank certificates, to be filled out, authorizing the Superintendent to supply these items.

Promptness in arrivals is of the most importance, as classes are formed as soon after the opening day as possible. All who expect to attend the coming term are requested to notify the Superintendent, by mail, at the earliest opportunity; and who may be unavoidably delayed are requested to write, stating the cause of delay, and receive a special permit to enter after the opening of the term.

Those who come by railroad will do well to stop at the Jacksonville Junction Depot, as a line of street-cars now runs from there directly to the Institution. Address

PHILLIP G. GILLETT.
Superintendent, Jacksonville, Ills.

Spiritualists, in view of the subject under consideration, what is your duty? Are you to be pioneers, armed with fresh inspirations from the angelic world in this great reformatory work, or are you to fossilize yourselves in some religious organization, looking back to some distinguished personages as an exemplar of your faith?

Will you be up and doing, as the spirit of our philosophy dictates, or will you set supinely by and let the *skeptics*, who not only reject the fallacies of all religions, but spurn the truth of spirit intercourse and inspiration, be the first to catch that inspiration and practice upon it.

Let the Spiritualists of the new dispensation become fossilized into a *religious sect*, and so sure as time rolls on, the *skeptics* will be the first to enter the kingdom of heaven—*reform*.

We, without the fear of successful contradiction, say that knowledge is the true savior. To the end of developing *that savior*, let Spiritualists everywhere, awake to the necessity of scattering spiritualistic literature among the people. Let it go broadcast like forest leaves in autumn, and soon all classes in society will feel the necessity of providing by legislative enactments, for the care and education of every child that is born into mortal life—for the early inculcation into their minds, habits of industry, temperance and manly deportment.

Let Spiritualists ponder well this subject and devote their energies to the accomplishment of the object in view.

Indicted.

The Woodhull Blood-Claflin tribe have spent the last ten days in Chicago, securing sensational interviews by newspaper reporters, and getting the editor of this paper indicted on a charge of libeling Vic and Tennie.

Of course our readers understand that indictments are found on *strictly exparte* testimony—hence none but the Woodhull tribe were heard before the Grand Jury.

The indictment is predicated on the charge made by Dr. Joseph Treat, formerly connected with the Woodhulls in editing the *Woodhull and Claflin's Weekly*. He published a pamphlet, which was copied into "Moses Woodhullism in a Nut Shell,"—a little pamphlet made up of extracts from the *Woodhull & Claflin's Weekly*, and Dr. Treat's pamphlet. We are *not* indicted for publishing a *solitary word of our own writing*, but simply that above named.

Hence our readers will see the motives actuating those people. To make us all the trouble possible is the object. A prosecution in the name of the people subjects the defendant to the expense of his defense. But let it cost what it may, we intend to sift the infamy to the bottom.

If the cause of truth requires that recorded evidence shall be educed, we will not hesitate to ferret it out, no matter how great the expense and trouble.

It may not be amiss to state that the Grand Jury returned their indictments on Saturday forenoon. Soon after that the Court adjourned over till Monday. The philanthropists! then besought the officers to have the warrant issued and the arrest of Mr. Jones made Saturday afternoon, that he might remain in custody until the convening of the Court on Monday!

It would have been a grand consummation of the work of the week, to have got Mr. Jones indicted and *confined in jail over Sunday*, because there was no Court to take his recognizance. But Mr. Jones was too well known in Chicago to require such an extraordinary movement, to gratify the spleen of social freedom philanthropists.

On Monday Mr. Jones went voluntarily before the Court, and entered into a recognizance of $1,000, for his appearance at the next term of the Court; the State's Attorney at the same time suggesting to the Court that Mr. Jones' personal recognizance was sufficient.

This trial will undoubtedly result in bringing to light the exact practices resulting from the doctrine of "Social Freedom," and add new chapters to the history of, and forever clear Modern Spiritualism, from the infamy that has so long bedraggled its pure white garments, in the foul cesspools of sensualism. We have been selected as the victim. The Woodhullites do not even claim that we did anything more than to republish that which had already been published by themselves in their paper, or by Dr. Treat in his pamphlet.

Any reader who has information tending to show the legitimate fruits of "social freedom" as preached and practiced by the Woodhulls, will oblige us by giving us facts that can be proven, without delay.

Mrs. Duniway of Portland, Oregon.

The above named lady, who has already won an enviable reputation as the editor of the *New Northwest*, published at Portland, Oregon, and as a lecturer on reformatory subjects, gave us a call while en route for Philadelphia, to attend the Centennial Exhibition.

We cheerfully give place to the following commendations from the press:

MRS. DUNIWAY'S LECTURE.

Mrs. Duniway at the Methodist Church on Sunday night gave an interesting talk on the causes which led her to enter the missionary field. This lady is richly endowed mentally, and brings to her aid as a public speaker the advantages of a large experience as a teacher, a helpmate to her husband on the farm, a housewife and a mother. Rising above the merely rhetorical graces, she relates the facts of her own life candidly and earnestly as to bring the scenes vividly before her audience. No one who heard could doubt the truth of her story. It was a part of the woman, recorded in her voice, form, and features. There was nothing assumed or strained for effect; nothing dissembled nor hidden for mere appearances. Yet it was in no sense unwomanly or masculine in treatment or in its ideas. There could be nothing more delicate or ladylike in manner or sentiment. It was rather the yearning voice of woman for that sympathy from and with man as an equal and helper than the demand for independence of man that the most of the strong-minded of her sex set up. Her story is a useful one, which we wish every young lady in the country could listen to, as it throws much light upon the practical life of woman which is seldom allowed to illuminate the girls of the present day.—*Salt Lake Herald, Aug. 2.*

Mrs. Duniway, who has acquired a national reputation as a clear and logical writer, an entertaining and forcible speaker, and an able advocate for "woman's rights," delivered a lecture last evening at the Centennial Hall on "Human Rights." She is a lady of thorough culture, which, united with natural qualifications, renders her an agreeable speaker. She held the attention of her hearers as if spell-bound throughout the entire discourse. Her manner is free and graceful, her voice clear, and her enunciation distinct. Her subject was treated in that calm, logical manner, and in a style both elegant and forcible, which at once makes a deep and lasting impression on the minds of her audience. Mrs. Duniway will lecture again to night, and we advise our citizens by all means to go and hear her. It will be a rich treat. Admission free.—*Winnemucca Register, July 22.*

Mrs. A. J. Duniway, of Portland, Oregon, editor of the *New Northwest*, spoke here in the M. E Church on Wednesday and Thursday evenings to good houses. She is certainly the ablest lady speaker we ever heard, and we doubt if there are many men in the United States her equal. She left yesterday morning on the Silver City stage, and will go from there to Winnemucca, and thence to Philadelphia, to deliver an oration before the Woman Suffrage Association. She carries with her the good wishes of the numerous friends she has made in this Territory.—*Idaho Statesman, July 15th*

The Exposition.

The Exposition in this city is now presenting to the world the various kinds of industry that emanate from all classes of people. There is not only the collossal engine with its ponderous wheels and seething steam, but the finest of fabrics that the human mind can conceive. When one enters the capacious building, at one end he finds himself in a beautiful garden, where plants and flowers, tropical and otherwise, greet his vision and gladden his senses. Proceeding from that location, various kinds of industry are in active operation—seeming as if all kinds of business had been carefully condensed and so arranged as to present to the eye the various characteristics connected therewith.

In the center of the building is a fountain sending forth its spray in graceful, fleecy waves towards the arched roof, which fall to the basin below, as if bringing from the heavens above an incense to shower down upon the bronzed figures gently reposing there. Proceeding towards the north end of the building, all kinds of machinery are in active operation, giving one a comprehensive idea of the mechanical skill of the artizans of this country, and stamping them as the most ingenious in the world.

In the Art Hall the collection is indeed fine, and it will prove one of the most attractive centers of the Exposition. One never tires in surveying those artistic touches which give life, as it were, to the human face divine, or imitate nature in her varied expression. In fact, every body should visit the Exposition, and whatever their expense may be in reaching the city, they will find themselves well paid.

Complimentary.

Orson Brooks, of Denver, Col., writes:

Allow me to congratulate you on the continual improvement of our glorious, angel-guided Journal. Each number seems better than any of its predecessors; and if it continues thus to progress, it can't be long, before it must approach as near to perfection as is possible for any earthly production to attain.

Mrs. Cora L. V. Tappan.

Her lecture at the Chicago Theater on Sunday, September 10th, was regarded as of a high order, and those present were enthusiastic in its praise. Wednesday, Sept. the 13th, she commences a course of lectures at Grow's Opera Hall. All should attend.

Dr. H. P. Fairfield.

His lectures at Grows' Hall are attracting fine audiences. He is really an eloquent speaker, and his enthusiasm never fails to rivet the attention of those present.

In the September *Scribner* is a notable article on Protestant Vaticanism, by Prof. Blauvelt, which has stirred up the wrath and fear of numerous "Orthodox" papers, whose editors are only able to answer the masterly essay with vituperation or a studied effort at lofty indifference.

Philadelphia Department

BY..............................HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

WHAT IS MAN?

Man Spiritually.

SECTION XVIII

THE SPIRITUAL BODY.

Clairvoyants have always seen an aura or lights around every object in Nature, varying in each so that they may be distinguished by these. Baron Reichenbach recorded his observations with sensitives under the name of Od, or Odic force, and he presented a vast number of facts in regard to this subject. The inference is that an aura, or atmosphere peculiar to each substance in nature, exists within and around it. Clairvoyant observations upon the spiritual body, have given us clearer ideas of its nature, and its action upon the physical body: at the time of conception it is seen that the fluids from the union of which a future human being exists have this peculiarity, namely, that they partake of the characteristics of each part of the entire human system, and the aura around these fluids contains representative elements of all the organs and tissues of the parents.

This atmosphere, uniting and blending, begins to act upon the conjoined fluids, which are to be used by it to commence the germinal condition of the future human being. The origin of the spiritual body is thus seen to be in the aura of the male and the female fluids that commence the act of generation, and it moves on along with the physical body, which it is its mission to build up. Looking at the spiritual body prior to birth we see that this united aura presents a shadowy outline somewhat larger than that of the body which it is molding into form. It is a tremulous, vibrating mass, rather undefined in shape, moving with rapidity, and circulating with more activity around certain points of the physical, which are first developed, and then brought together, these centers of activity are readily seen developing separate parts, which are to be joined together, but where any obstacle interferes with the union of these, we have malformations, imperfect bodies.

As these centers are thus brought into harmonious union, the spiritual body also assumes a more perfected form, with its outline well defined. At birth the spiritual body is usually about twice the size of the physical, and this forms a protection for the physical, which is quite important—this renders children susceptible to certain influences around them, and at the same time affords a protection from others which would be injurious; the peculiar attractions and repulsions of young children, result in a great measure from this expanded condition of the spiritual. The physical body undergoes very marked changes during its early years because the spiritual body has not assumed its fixed conditions, though its general outlines are defined.

At the tenth year the spiritual body is mostly contracted so that it is very nearly the same size as the physical body, but the brain generally remains larger, and acts as a protection to the physical brain. When young children pass out of the physical body before this age, their spiritual bodies are very loosely and imperfectly developed, and they always require the care and attention of physicians in Spirit-life to assist in their harmonious development.

When a spiritual body succeeds in building up a physical body on earth, it has the compensation in its own advancement, and if it keep the body till old age its perfection is realized in a much higher degree than when it fails in this. Without this process of building up physical bodies, spiritual bodies could not be formed, and they are not in themselves immortal; they retain their existence as such by their connection with the soul, of which we shall speak hereafter. They of themselves are like the spiritual bodies of animals and plants, subject to a limited existence, continuing after the dissolution of the external body only so long as their own forces or those of others around them shall retain them. At puberty the spiritual body undergoes changes which are marked on the physical body. Under the most favorable circumstances, here, however, we see the conflict between the habits which the physical body has become subject to on account of the ignorance and abuse of the sexual relations to which we have referred, and which produce marked changes in the appearance of the spiritual body.

The kind and quantity of food, the atmospheric and other influences which surround the body exercise a very powerful influence over the spiritual body, sometimes promoting and at others arresting and interfering with its work of completing in the best manner the physical body.

As age advances we see that the spiritual body loses some of its power over the compounds which it uses in the formation of the physical body; as a result of this the memory becomes more treacherous, and often fails, especially in regard to recent events, while that of those events which made their impress upon the spiritual body in early life, when the connection between the two were more perfect remains, and old persons can recall the events of childhood, while recent events are dim and uncertain. Thus we perceive that the spiritual body is the book upon which is written the record of our lives, both in its form and character, and the memories that are written all over it, will be read by us either with pain, or pleasure.

The physical body itself becomes more rigid and unyielding, and the control of the spirit becomes less and less until finally the time comes when it throws off the external, and goes forth into the land of spirits, freed from the physical body, which has done its work and returned to its native and kindred elements, and the spiritual body now assumes a new relation becoming the physical body of the soul in its new sphere, and by its connection therewith immortal. To the matured individual death is a grand event, hailed with joy as the means of releasing the spirit from the cumbrous chains which had bound it to the material plane.

Questions Answered by a Spirit Through Dr. Samuel Maxwell, at Lincoln Hall, Philadelphia, Aug. 27th, 1876.

Question. Does the seventh sphere include the attributes of the lower spheres, and is it possible to progress from it to a higher state of existence, or is the work of progression confined to the seven spheres?

Answer. There is among those in Spirit-life who come to you and communicate, much confusion in regard to the spheres; properly speaking, however, the first spiritual world or belting zone of earth is inhabited by the more recent portion of humanity who have just passed into Spirit-life. Upon this spiritual zone or world society is divided into seven grand divisions, each division marked by peculiarities of development and arrangements in the social orders corresponding with the conditions of those who constitute these orders. When a friend comes to you and says, "I was ushered into the third or fourth sphere, or any other one, they usually mean, because they clearly understand, that their internal conditions fitted them to take their place in one of these orders of society. Progress is eternal, as we believe. The first spiritual world aggregates so to speak all the human productions of the planet, through its own order of life; those who commence in the first sphere, the lowest, pass through all its orders of society which are above it, but as the very large majority of mankind live to day they do not feel the necessity when they enter the Spirit life of passing through the first, second or third spheres of society in the spiritual world, because they have passed through these stages of unfoldment here in earth-life. Just in proportion as you unfold all that is divine in you, the moral faculties and the spiritual perceptions in this earth, will be the height of the place you will occupy in the Spirit-world. Remember it is not intellectual conditions that give you your place in the Spirit-world, but it is your moral and spiritual conditions; these place you according to the purity and beauty and nobleness of life-character you have unfolded through your earth-life. When you have lived through and graduated from this first spiritual world around your earth, you pass to the second, and then you graduate to the third, then you pass on to the great solar zone, or space around this whole solar system. When you have graduated from that after almost unlimited ages, then you pass into the interstellar spiritual world, those spaces that exist in the regions far beyond the suns, and in this you will probably find your eternal home, a place of eternal progress, because when you have once escaped the solar system in which the planet revolves upon which your spiritual and physical bodies had their origin, infinitude then lies before you and you can travel on forever and forever.

Q. If we always have our spirit friends around us, why is it that they can not tell us where Charley Ross is?

A. Your spirit friends have told you where Charley Ross was a hundred times, and the vicissitudes of his little life have been given, but they have failed of appreciation; you will find, perhaps, in the future that they were correct

Q What proof is there of the immortality of the soul?

A.. Man is utterly incapable of proving this by experience, for the reason that no human soul has existed through the eternity of the future. None therefore can say from experience that we know that immortality is a fact; we know that continued existence is a fact, and hence we believe that immortality will be a fact, and our convictions of this grow stronger as we move along the line of life.

The strongest proof is that which is afforded by your own consciousness When you start out in life you have a consciousness; at twenty years you have the same; at thirty, at forty, at fifty you still retain the consciousness of individuality. Never for a moment when you are conscious at all, do you suppose that you are any other person; no matter to what age you may reach you are conscious of being the same person till the last gleam of physical life; but what has taken place with the physical body. While the spirit, the intelligence, the inmost soul has a continued consciousness and an individuality of character that resists all destructive influences, the body has been torn down and rebuilt many times; in from four to six months every one of the fluids in your bodies are changed, and in three to seven years every particle of the solids is changed, and when you have lived a hundred years, your individual consciousness and identity have outlived the tearing down and building up of a great many physical bodies, but you the man or woman have been conscious of being the same individual all this time. Now if through earth-life this continued intelligence can be maintained, is it strange that it should be retained when the physical form is laid aside, and the fact that we can come back and give you our experiences and declare to you that we have the same consciousness here that we had on earth, is the strongest proof you can have of continued existence, and based on that you and we can predicate a belief in the immortality of the human soul.

Contents of the Little Bouquet for September, 1876.

Lulu and the Birds; Inspired Mozart and the Spirits; The Ministry of Angels; The Sunlight and the Flower's Apologue; The Baker and the Dog; Obey Your Parents; Leaves from the Life of Lilly Bell; Compilations; The Drink Demon's Song; The Love of the Angels; Questions; Couldn't Stop; A Gentleman; What the Baby Thinks; Little Children; The Kindergarten; A Baby's Way; Daisy's Vision; The Robin's and Their Little Ones; The Spirit of Kindness; Watching for Papa; The Little Recruiting Officer; Spider Story; Have Animals Spirits?—Manifestations among the Indians; Nature's Children; The Babe and the Sunbeam; Damon and Pythias; Baby Faces; Our Lucy; Varieties; Editorial—The Philosophy of Life; A Remarkable Dwarf; The Orthodox Way of Getting to Heaven.

Every family of Spiritualists should subscribe for the LITTLE BOUQUET. Only $1.00 per year. Address the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ills.

Business.

HILL'S MANUAL of Social and Business Forms, is the title of a new book now being issued by Messrs. Moses Warren & Co, of this city, whose advertisement appears in another column. The demand for this book has been such as to require the presses to be kept almost constantly running for many months, and each successive edition printed is revised and brought down to date. Every family should have one.

The Wonderful Healer and Clairvoyant—Mrs. C. M. Morrison.

—Thousands acknowledge Mrs. Morrison's unparalled success in giving diagnosis of disease by lock of hair. And thousands have been cured with vegetable remedies, magnetized and prescribed by her Medical Band.

DIAGNOSIS by Letter. Inclose Lock of Patient's Hair and $1.00. Give Age and Sex.

REMEDIES sent by mail to all parts of the United States and Canadas.

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P. O. Box 2519, Boston, Mass.
Residence No. 4 Euclid street.
Take Grove Hall and Dorchester street cars.
v20n16:13

ASTHMA and CATARRH.—See Dr. Lingell's advertisment. 22eow18

The Old and New Plan.

Medical men do not deny that many chronic diseases formerly unsuccessfully treated by medicines have been, since the introduction of Electricity, Turkish and other Medicated Baths, found curable by one or the other of these means. Unfortunately, their use has been too frequently in the hands of ignorant pretenders, and thus their grand qualities in a measure reduced. The finest institution in the West, embracing all the varied classes of Bath and Electric treatment, will be found at the Grand Pacific Hotel, Chicago, under the direction of Dr. G. C. Somers, and Mrs. Somers, and there we would recommend all chronic sufferers to go. 21n22

Thousands are Cured of the use of Narcotics, but Object to its being Published.

The following case of a perfect cure of the pernicious habit of using narcotics by Mrs. A. H. Robinson, 894 Dearborn St., Chicago, is published by consent. Here follows the correspondence in full upon the subject:

MRS. ROBINSON, 894 Dearborn St., Chicago, —DEAR MADAM:—I received a letter from my sister, which I enclose, about your remedy advertised in the RELIGIO-PHILOSOPHICAL JOURNAL. Do you think there is any use trying to help her. I haven't much faith that she can be helped, and it is hard for her boy who is working for $3 50 a week, or myself to pay $5.00, unless there is some hope, but if you think there is any prospect of success, you can send the medicine with full instructions how to be taken. Send it to Mrs. Agnes VanAernam, Little Valley, N. Y.

G. W. GALLAWAY.
581 W. Erie St., Chicago, Ill., Nov. 4, '75.

LETTER TO HER BROTHER STATING HER CASE:

DEAR BROTHER:—Your letter came to hand last night, I was happy to hear you had been to see Mrs. Robinson and that there is hope of helping me to get cured of this awful habit, I will now state what she wishes to know of my case. It will be four years next January since the Doctor began to give me morphine powders, which he gave me all winter. Two years after my babe was born I got so I used two bottles a month. I now use opium, but increased the quantity, I now us 25 cents worth a week. My health is middling good except the catarrh, I think it is, I have no cough, but spit up a great deal of stringy matter, this I have had five or six years, but grows worse, my age is 45 last July. Frank is a noble good boy to offer to pay the $5, and I know you will both be blessed in trying to help me out of this trouble. Hope to hear from you soon.

Your Sister,
AGNES VANAERNAM.
Little Valley, N. Y., Oct. 30, '75.

Mrs. Robinson diagnosed the case and furnished her usual opium remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, and here follows the report from the patient cured:

MRS. A. H. ROBINSON, 894 Dearborn Street, Chicago, Ill.:—Words can not express my thanks to you and the good angels for providing a remedy to free me from that tyrant—opium. I took the last dose a month ago. I have a little in the house but have no desire to touch it. I took about two-thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recommended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours,

AGNES VANAERNAM.
Little Valley, N. Y., March 20, '76.

MRS. A. H. ROBINSON, 894 Dearborn St., Chicago, DEAR MADAM:—Words will fail me to express my gratitude for the great and good result you have effected, in curing my sister of that cursed habit of using morphine. The small sum of $5 a box for the opium remedy (one box having cured her) is like no pay at all.

Your ever grateful friend,
T. W. GALLOWAY.
No. 581 Ada St., Chicago.

Scrofula Cured by Spirit Power.

MRS. A. H. ROBINSON 794 Dearborn Street, Chicago, Ill., *Dear Madam.*—This is to certify that you have cured my daughter Lillie of the Scrofula. It has been about two years since she was cured, and there has been no symptoms of a return of the disease. She had a solid tumor as large as a hen's egg on the side of her neck, that too has entirely disappeared.

JNO. W. GILBA.
Burlington, Iowa, May 31, '76.

HIS WIFE WAS CURED,

MRS. A. H. ROBINSON. 894 Dearborn Street, Chicago, Ill., *Dear Madam:*—Enclosed find lock of hair and two dollars for further examination. The medicine and your magnetized papers have produced most wonderful and happy effects on my wife's health. She commenced improving from the first using the prescription. We can not find language to express our gratitude to you and your spirit guides for the benefit they have rendered her. You will see by the lock of hair enclosed if she needs any further treatment. She thinks she is quite well. How wonderful are the efforts of your medicine and magnetized papers in so short a time! The old mode of practice of medicine will soon be swept out of existence. Yours with many thanks,

R. B. GILLSON.
Frankfort, Ky., May 29, '76.

Corns and Bunions Speedily Cured by Spirit Prescription.

Mrs. A. H. Robinson Medium, 894 Dearborn St., Chicago, Ill.—Your reply of the 25th of Feb., came duly to hand. I tried the remedy you gave me for corns. It acted first rate. It cured my corns so that I now have no soreness at all from them.

Respectfully Yours,
E. WHITESIDE.
Frankfort, Ky., Mar. 16th, '76.

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

During the years 1874 and 1875, Mrs. Robinson treated 6442 patients by letter; and over 2000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physicians—most of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

Testimonials.

The Spirits Defined the Disease through a Lock of the Patient's Hair, when the Attending Physician could not.

MRS. A. H. ROBINSON,—MEDIUM:—My wife was taken about six days ago, with a pain in her thumb, like as if a splinter had got into it. In about three days it increased to a very severe pain, extending to her body in red streaks. The pain has somewhat subsided, but the swelling continues unabated. We do not know whether there is any splinter in it. Enclosed find lock of her hair and three dollars. She seems nervous and a little flighty at times; her arm is twice as large as it usually is; her age is 58.

Very truly yours,
JACOB A. FLOURNOY.
Marionville, Mo, Jan. 16, '76.

Mrs. Robinson, under spirit control, diagnosed the disease and prescribed the remedy, and here follows the first report, made ten days afterward:

MRS. A. H. ROBINSON, MEDIUM, Chicago:—Yours of the 18th was received in due time. My wife is still living and promises to get well. Her arm has been opened in four places; is now discharging considerably. The swelling has subsided a good deal. Your diagnosis and prescription was submitted to the attending physician, who took it very kindly. You was the first that called it Erysipelas, which is now agreed to be correct by all. I think your band of spirits can assist us much in effecting a final cure.

Very truly yours.
JACOB A. FLOURNOY.
Marionville, Mo., Jan. 30, '76.

A Spirit Physician Materializes and Cures His Sick Patient.

MRS. A. H. ROBINSON, Medium, Chicago:—Will you please send me some magnetized papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad-shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was totally unconscious. The next morning when I awoke I was lying flat upon my back (a position I never take in sleeping), the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spirit-world, I was so free of pain.

Yours respectfully,
MRS. S. I. PECK.
Topeka, Kan., April 12th, '76. Box 651.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Prescription.

A. H. ROBINSON.—MEDIUM.—CHICAGO.—I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other.

Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I remain,

Yours with Respect,
LEWIS C. POLLARD.
Los Nietos, Cal., Oct., 3rd, '74.

Mrs. Robinson diagnosed and prescribed for the case, and the results will be seen by the perusal of the following letters.

MRS. A. H. ROBINSON:—Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I remain, Your Humble Servant,

LEWIS C. POLLARD.
Los Nietos, Cal., Dec. 9th, '74.

MRS. A. H. ROBINSON:—I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself.

Yours with Respect,
LEWIS C. POLLARD.
Azusa, Cal., May 29th, '75.

MRS. A. H. ROBINSON,

Healing Psychometric & Business Medium.

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO.

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought en rapport with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, [illegible] should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

TERMS:—Diagnosis and first prescription, $3.00; each subsequent one, $2.00. Psychometric Delineation of character, $3.00. Answering business letters, $3.00. The money should accompany the application to insure a reply.

☞ Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expense of *reporter, amanuensis*, and postage.

N.B.—MRS. ROBINSON will *hereafter* give *no private sittings to any one.* If privacy is required, it must, be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of $2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. *Mrs. Robinson's Tobacco Antidote* tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless.

This House will pay any chemist *one thousand dollars* who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it.

Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote.

Mrs. A. H. Robinson, 894 Dearborn St., Chicago, Ill.—Your book of Testimonials came to-day—was glad to get it. I have some Testimonials which I will enclose to you for use.

W. F. BURLEY.
Tama City, Iowa, Mar. 20 '76

New Advertisements.

AGENTS WANTED For THE PHYSICAL LIFE OF WOMAN; Advice to the **Maiden, Wife and Mother.**

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It is full of valuable instruction for everybody. The business man finds it indispensable, while to the family it is invaluable. Agents find it the most profitable book to canvass for; they succeed with this when with all others they fail. It is the best selling book in print.

Agents Wanted in all parts of the country. Address MOSES WARREN & CO., 103 State St., Chicago, Ills. v21n3t1

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The Spirit, **Dr. Benj Rush**, will give a series of lectures on

PSYCHOPATHY,
Or the Art of Spiritual Healing,
Through the mediumship of
MRS. CORA L. V. TAPPAN,

at her residence, or elsewhere as may be arranged and announced.

The lectures will commence the second Wednesday in September, (13) at 7½ o'clock P. M.

The series will include the following subjects:

Physical and Spiritual Basis of Life; The Relation of the Spirit to the Organic Functions of the Body; Psychology, Mesmerism and Animal Magnetism as Healing Agencies; Influence of Retreat, Food and External Atmospheres; Suggestions concerning Social Life, including Marriage and Parentage; The Actual Magnetic Poles, their corresponding Nerve Centers and the application of Psychopathic Treatment; Volition.

The class is not limited to professional Healers, nor members of the Medical Profession. Any persons, male or female, interested in the subject may join.

Applications may be made at the office of the Religio-Philosophical Journal, and at the office of Dr. and Mrs. Jackson, No. 180 Dearborn St., cor Madison, or 155 Park Ave.

Tickets for the Course of Eight Lectures, $3.50. v21n1t3

WHO

May be Restored to Health?

ALL

WHOSE VITALITY IS NOT WHOLLY IMPAIRED AND WHOSE DISEASED ORGANS ARE CAPABLE OF RE-INVIGORATION.

DR. T. ORMSBEE,

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Though a regular graduate, treats all kinds of disease through spirit influence, with almost universal success, means of personal manipulation, magnetized paper, water, clothing, letters, or medicaments.

☞ Letters requiring diagnosis and advice, must contain Five dollars or satisfactory evidence that self and interested friends are unable to pay.

Letters of inquiry simply covering two 3-cent stamps, will receive attention.

☞ All remittances at sender's risk, unless made by Check, P. O. Money Order or Registered Letter. [illegible]

Voices from the People.

Peculiarities of Mediumship.—Of the many obstacles which the mediumistic sphere affords and causes of reflection and refraction to this catting power most Spiritualists are profoundly ignorant. The spirit wills that the table be operated on to make a signal, but the volition is deflected, and the medium is operated on, either unconsciously to press the table and make it tip, or to move the hand in like manner, and rap. At a dark sitting, the spirits desire to move the instruments on the table, but that desire can not, in the state of development, reach the object intended; but the nervous system of the medium is responsive to it, and he, in trance, is made to extend his hand, do duty for a materialized spirit hand, and touch the sitters. The spirits would show a form at the aperture. The one they have been attempting to materialise is not sufficiently dense to be seen by physical vision. This they do not know from their point of view, but the medium becomes receptive of their powerful wish to gratify the sitters, and he is psychologically made to move forward and show his face to the sitters instead of a spirit face. These are the accidents of undevelopment, and are not necessarily frauds either on the part of the spirit or medium. There is possibly no perfectly-developed medium in existence, and the reason is that there is no perfectly-developed circle.—*J. Burns.*

The medium in one sense is a mirror, reflecting the dominant feelings of the circle, and those reflections become a motive power, as it were, inducing him to *act*—honestly perhaps, or otherwise, Church, the medium for physical manifestations, has been subject to such idiosyncrasies. At one time in Louisville, Ky., he slipped out of his pants which were sewed to the carpet, and when a light was struck suddenly upon him, he was sitting in the middle of the circle performing on the instruments. There is a *force*, truly, in mental projection, which under certain conditions can cause death. Wigan relates the case of a painter, who when asked on what this peculiar power of rapid work depended, he answered that when a sitter came to him he looked at him attentively for half an hour, sketching from time to time on the canvas; then he put away the canvas and took another sitter. When he wished to resume the first portrait, he said, "I took the man and put him in the chair, when I saw him as distinctly as if he had been before me in his own proper person. When I looked at the chair I saw the man." It appears from the *Popular Science Monthly*, that Talma, the actor, had a faculty of mental projection equally singular with that possessed by the artist whose history Wigan has related. Talma could project before himself the form of a human skeleton with such perfection of detail that to him the form was a reality, and when he stood before the foot lights he had in his presence in the theatre an audience of skeletons. We know of some who are practicing mediumship, who are constantly describing "spirits" that are not spirits at all, only mental projections of their own mind. Verily, how little the world knows of the powers and capabilities of the human mind. We are not prepared, however, to relieve spirits of all responsibility when the medium, in an unconscious state, commits a fraud. We set them down as first-class swindlers. If they saw the medium was practicing deception in the manner Bro. Burns intimates, how easily to withdraw their influence at any stage of the manifestations.

Note from Topeka, Kan.—Your valuable paper has many readers in this section, and it is looked on as a most excellent exponent of the truths of the grand revelations of Spiritualism. There are very many in this city and vicinity who are believers in the harmonial philosophy, but for some reason, we are not visited by lecturers or mediums, though there are hundreds hungry for spiritual food, and many desirous to investigate. Some of our people have this summer visited that wonderful medium, J. H. Mott, of Memphis, Mo., and have had the most wonderful revelations from their relatives and friends who live in the Summer-land. The narrative of these visits has been told to many citizens and a great deal of interest aroused in all classes on this subject. Those who have visited Mr. Mott all unite in saying that the manifestations are convincing to the utmost degree; and if the senses of seeing, hearing and feeling are to be relied on, then they have seen, heard and felt their departed relatives and friends. We live in hope that some reliable physical medium may visit Topeka this fall or winter, and let all our people have an opportunity of being satisfied of the reality of spirit communion.

Dr. Henry Slade.—Slade is employed by Col. H. S. Olcott, at $10,000 a year and traveling expenses, and has given Olcott a sufficient bond that he will perform the wonders specified. He agrees to be in St. Petersburg by October 1st, ready for business.—*Santa Barbara (Cal) Index.*

Pretty good salary for a spiritual medium. Well, he will earn every cent of it. Ministers are often paid $25,000 per annum, for only about two hours' work each week, and that on Sunday. He was probably the best medium in the United States to send on such a mission.

The Appeal will not be made in Vain.—I would like through your paper to say that Cora V. Randolph has found a home, but has not the means to reach it. Will not each Spiritualist send in his mite, and thus enable her to take the journey soon. Direct to her at No. 17 Court Street, Utica, N. Y. S. Y. Atwood, of Utica, N. Y.

Our readers will remember that Cora V. Randolph is the daughter of our deceased brother, Dr. P. B. Randolph, and the one we mentioned a few weeks ago in the Journal as destitute of a home. Now that she has found a home, let the friends respond to the call by sending her a small sum of money, you who can spare it, even if it be but 25 cents each.

He is not a Spiritualist.—If Christ should come to New York this morning he would not find any more followers than he did 1,800 years ago. A man does not believe what he sees. I know a man who can put his fingers on a table and lift it up. I see it with my eyes. I know it can be done. The man says the spirits do it. I can not see the spirits, but I see the table move. There is an effect, but I can not find any cause. I don't believe it. And if Jesus Christ should come from heaven and stand in New York to day and oppose us, as he opposed all the legends and traditions in the synagogue of that olden city—if he opposed us in the same way, he would have a small following. —*H. W. Beecher.*

We have stated that Henry Ward Beecher is a Spiritualist. In the above he denies it. Well, somebody has lied.

Spiritualistic Exposer.—Prof. Baldwin, the Exposer who visited this city last winter has reached San Francisco, and advertised that he could perform any feat that any Spiritualist medium did. Schimmons was there, went on the stage and announced that he would eat ten grains of strychnine, trusting the spirits to prevent the poison from harming him, if Baldwin would swallow a similar dose. This was an unlooked-for proposal and the Professor was staggered, and finally declined the feat. Schimmons, it is said, fully believed that the spirits would protect him from harm, and was ready to show his faith by his action.—*Sedalia Bazoo.*

Schimmons is composed of the same metal that made up the apostles of old. "They shall take up (Mark 16: 18) serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." How many church members dare try the above experiment? Ah! they are too cowardly for that.

GARDNER, ILL.—P. Turner writes.—I'm persuaded that no impartial, rational or thinking being will begrudge his subscription to the Journal. It imparts in the course of a year a fund of information worth treble the amount, on subjects and things which come home to the business and bosoms of men; but this is not its chief merit, it helps man to think rationally, feelingly, and penetratingly on the great problem—immortality, and if there is any reliability in man and woman's senses and observations, this great truth is established, that man is formed for a higher and nobler destiny than to perish everlastingly in the grave. When it is understood, and taught that man has to face his daily record in the hereafter, would not the early inculcation of this teaching, save many a person from ruin. The attainments of this present life lay the foundations on which the next commences. The position there is ever in relation to our past life and action. Such is the beautiful harmony of the universe, that what is good for this life, is equally good for the next, vice versa. Prof. Wallace says "the spirit like the body has its laws and definite limits to its powers. Just what the embodied spirit has made itself, or has become, that is the disembodied spirit when it enters life under new conditions. It now commences a career of comparatively endless progression just in proportion as its mental or moral faculties have been exercised or cultivated upon earth. The development of the mind which has been commenced here is carried on in unbroken continuity. There is for all an unbroken and eternal progress solely dependent on the power of will in the development of spirit nature."

Yes, men and women must face in the spirit-world the record they have formed here. The mother who murders her embryotic child, must face it there, the same as the man must face his murdered victim. There is no method by which one can escape the sins of this life. The penalty must be suffered.

Magic.—A few drops of carbolic acid in a pint of water will clean house plants of lice in a very short time. If mosquitos or other bloodsuckers infest our sleeping rooms at night, we uncork a bottle of pennyroyal, and these insects leave in great haste, nor will they return so long as the air in the room is loaded with the fumes of that aromatic herb. If rats enter the cellar, a little powdered potash thrown into their holes, or mixed with meal and scattered in their runways, never fails to drive them away.—*Not taken from the writings of Henry Cornelius Aggripa.*

Since we learned from writings of Henry Cornelius Aggripa as published in the *Spiritual Scientist*, that the burning of the lungs of an ass, would put all poisonous things to flight, and as that animal is very scarce in Chicago, we have found a very good substitute therefor in the above. Those, however, who have the lungs of an ass on hand, can try the directions of the *Scientist*, and if after trying the experiment, their ears don't seem to be of uncommon length, then we are no judge of cause and effect. If we understand Aggripa correctly, the size of the lungs is not material; any size will do, providing you burn them.

Reports of Meetings.—Give us only a brief synopsis. Our readers care nothing about the meeting commencing at 10 and adjourning at 12; then commencing at 1 and adjourning at 5, and so on. They simply would like to know who participated in the exercises, the number present, and the general feeling that prevailed. If any striking incident, give it briefly. tf.

KALAMAZOO, MICH.—We learn from a note from D. G. Mosher, that the spiritual meeting at Elysian Grove, near Kalamazoo, Mich., was a complete success, and Giles B. Stebbins addressed the meeting with telling effect. Mrs. Pearsall held those present in breathless attention by a continuous flow of inspiring facts. Dr. A. B. Spinney advanced grand truths. Excellent remarks were made by others. Mr. Mosher says the meeting was a glorious one. Speaking of the same meeting Mr. Stebbins says: The air was pure, the grove and foliage fresh and beautiful, the sparkling river on either side delightful, and the people held on, as earnest listeners, from ten to nearly five o'clock. Mrs. Pearsall and Dr. Spinney spoke; Asa Stoddard read an eloquent and admirable poem; I helped to fill the time, and valuable conference talking by Mr. Terry, Williams, Morrison and others, added to the profit and interest of the occasion. All seemed in earnest, and weighty words for manhood, womanhood and childhood were spoken, with messages of cheer and light from the Summer-land.

Legal Outcasts.—The District Court of Dakota County, Minn., has decided that our contract is not a valid marriage. Mrs. Strickland and myself were indicted by a grand jury in this State "for cohabiting and associating together, not being married to each other," and I was brought to trial and sentenced to punishment. The case is now pending a final decision in the Supreme Court.—*Leo Miller, in Inter-Ocean.*

Leo Miller and Mattie Strickland are still engaged in fighting the Commonwealth of Minnesota. Leo is imbued with the idea that he has a "God given right" to ignore the laws of Minnesota. He has probably interviewed his Maker on the subject. If God has given him the right he claims, he should protect him in its proper exercise, or otherwise admit publicly his inability to do so. Who knows but what he is sending grasshoppers to afflict the Minnesotians just because they are "persecuting" Leo Miller. It would be well for the people of that State to inquire into the matter.

EUREKA, CAL.—M. Mead writes encouragingly of Spiritualism in California. She has been in the country lecturing and holding circles, and was kindly treated by all.

Montenegrin Doubles.—It is a noticeable fact that wherever the population is prone to crimes of violence, there exist superstitions calculated to increase the popular tendency to raise the death rate by artificial means. Among those of the Montenegrins, who are by no means men of peace, is a strange belief in a dualism of birth. They believe that at the birth of every man another man precisely like him is born, and that each individual of this pair is responsible for the sins of the other. The working of this superstition would, indeed, be more useful if Montenegro were burdened with a surplus population; for as soon as a Montenegrin is informed that there exists anywhere a man for whom he might be mistaken, he makes every effort to seek out his *alter ego*, and when found, kills him, on the ground that human nature being frail, he is sure to commit sins, and that the sooner the supply is thus cut off the better for the slayer, who might otherwise have to answer for the crimes of a long life, and that not his own, but his double's. The whole line of thought is somewhat abstruse, but the result—namely, killing somebody—is simply enough, and any preliminary process tending to this end is accepted without much difficulty by the fierce Montenegrins.—*From the Echo.*

If it is superstitious to suppose that at the birth of every man, another one precisely like him is born, and that each individual of the pair is responsible for the sins of the other, is it not equally superstitious to suppose that at any time a person has a double? If he has one at all, it is born with him. The guardian spirit by constantly living in the atmosphere of a medium, often becomes very much like him, and is often mistaken for him.

Explanatory.—Laura S. Hobbs, of Columbus, Ind., writes.—In a late Journal, on the page containing "Voices from the People," appears an extract of a communication from Theodore Parker, through me to the *Voice of Angels*. In commenting upon it, you say "Inspiration is not always of an exalted character," thinking the remarks of Mr. Parker open to this criticism, I laid the subjects before him, asking him what he had to say for himself, when I was influenced to write as follows:

Friend Jones:—By your comment I perceive you misunderstand me. The standard lexicographer of the United States defines inspiration to mean, "A divine influence on the mind." Can not the words influence and control be so qualified as to be used to express diabolical and mischievous instigation, while the grand word, inspiration, may be kept pure in its divine original meaning? Friend Jones, in presenting both sides of Spiritualism, do not become morbid and think all things have a dark side; some are like crystal, and consequently lack this duality. Every act whether good or bad is our capital of progression.—*Theodore Parker, through Laura S. Hobbs.*

Again we must disagree with Theodore Parker. The time has arrived in which humanity must criticise the spirits with the same freedom that they would mortals. Inspiration, according to our lexicographers, not only means "the supernatural influence of God," "A divine influence on the mind, but also—"A highly exciting influence." Spiritualists understand "inspiration" to mean simply "spirit influence on the mind." When a medium thinks he is inspired by God himself, we set him down as a fanatic, or destitute of common sense. Spiritualism has a grand and glorious mission, and to avoid errors we must "try the spirits"—criticise their sayings—receive that which is of an exalted nature and reject the rubbish. Hence some inspiration is of an exalted nature; some eminently calculated to debase and lead astray. If Mr. Parker had consulted Webster in regard to "inspiration," he would have applied to it a broader meaning than he did, and admitted, too, that it could be used for base purposes. He may not have that standard work in his library, hence his mistake.

Dr. Carpenter Encounters "the Inexplicable."—One of our most distinguished savants, who has taken a prominent part in the controversy against Spiritualism, was induced—possibly by his unconscious cerebration—to visit Dr. Slade, the American medium now in London: "In order to guard against trickery he took with him his own folding slate, and having placed a fragment of pencil inside, held it along with the medium. Immediately a scratching was heard within, and on opening the slate a message was found written. A hand also appeared in full light, and the furniture in the room moved actively about under similar conditions.—*Liverpool (Eng.) Daily Post.*

Slade is certainly doing a good work in England. If he can succeed in conquering this audacious Unconscious Cerebration Carpenter, he need not fear the Russians; his triumphs are certain.

Meeting at Elmira, N. Y.—J. E. Brown speaks of the Spiritual meeting held at Elmira, Aug. 20, as being a grand success. He alludes in flattering terms to J. H. Harter, of Auburn, N. Y., also to Lyman C. Howe, the celebrated trance speaker.

Man's Control over the Elements.—The great lesson inculcated by these facts for man's benefit, is, that he is endowed with power to become an ameliorating agent of the earth; that he, within limits, can control the elements, and make them ministers of his welfare and happiness, by modifying climate when too rigorous, and repair the waste places of earth. To do this, he has only to plant trees where they have been destroyed or are absent. He will realize the truth of Mahomet's benediction: "Blessed is the man that planteth a tree;" and the philosophy of the remarkable aphorism of Zoroaster in the Zend Avesta: "He that planteth a tree watereth the earth, which is more acceptable service to God than prayer or praise, or burnt offering and sacrifice." —*John H. Tice, the Meteorologist.*

If man can control one of the elements of God, why not more—why not nearly all—or all—when he progresses sufficiently? It would be easy to convince a full-blooded African that God made the engine, but let him progress sufficiently and he will learn that man made it. Verily we would like to see something that God did not make through his agent, man! Everybody feels competent to write about God. Out of the 1,000,000,000,000,000,000,000,000 of essays written about God, all are of equal merit—all describe him as perfect as he can be—all show his whereabouts, in fact, each one settles the question.

Complimentary.—C. R. Wood, of St. Helena, Cal., says—"I like the Journal very much. It comes freighted each week—freighted with something cheering and good. May the good angels bless you in your good work." E. M. Shepherd, of Camden, Mo., writes—"I have learned many good lessons from the Journal." He is in favor of Spiritualists uniting and building a city. Ellen M. Colby, of Waterville, Maine, says—"I have taken your paper for the last two years, and have enjoyed such feasts, that it would be like losing a very dear friend to do without it." W. A. Bartley, of Salina City, Cal., says—"In sending you these names as subscribers to the bold and uncompromising Journal, may they ever aid you to make it the true champion of human liberty." Orlando Walklerig, of Burlington, Kan., says—"Mainly through the contents of the Journal my attention has been aroused to investigate and know of the things pertaining to Spiritualism." The thought is a glorious one to us, that the Journal proves so efficient in its missionary work among the people. Send the Journal out among the people, and Spiritualism will soon take a deep hold of their hearts.

Austin Kent.—He was 67 years of age when he passed to Spirit-life. His daughter writes: "I and my mother are very thankful for what you have done for father." She says that he died as he had lived, without any fear of the future.

DUTCH FLAT, CAL.—R. Hoskin writes.—Prof. Peck has been here and exposed the trick by which he used to impose on the credulous. He denounced Slade, the Davenports, Eddys, and all physical mediums as humbugs, but admitted there is a germ of truth in Clairvoyance. I was present at both his lectures, and was on the platform as one of the judges, and so transparent were most of the tricks that I can not imagine how persons of ordinary discernment have been imposed upon. There is as much humbug as reality in the physical manifestations; that there is reality, I know from my own personal experience. Some time since when I was at San Francisco I went to a seance of a Mrs. Sawyer who advertises as a wonderful materializing medium, and witnessed a most transparent fraud and humbug; and yet there were many Spiritualists present who were prepared to and did swallow it all as genuine. At another time the same party was tied by a person who understood the trick, and as a natural consequence the conditions were not favorable.

It is an easy matter to test physical mediums, and that, too, without having them suffer the least inconvenience. Have an iron staple in the cabinet, and secure them to that with cloth, needles and thread. No genuine medium will object to that, and it is a method that would play out impostors at once. If the people are deceived it is their own fault.

Mediumship.—The unrestricted application of an assumption which is inappropriate in some cases, has engendered much strife, contention and recrimination among disputants equally honest, equally truthful, equally devoted to the support and vindication of Spiritualism and to the welfare of mankind, and who should be friends and co-laborers, and would be so but for omission to use instructions distinctly furnished to the careful student of the spirit operations of the present day. Hope is cherished that more extensive application than heretofore will be made in the future, of knowledge that highest mediumship often involves total unconsciousness of and absolute irresponsibility for many acts which the medium's external form exhibits.—*Allen Putnam.*

Magnetized Water.—S. B. W., of LaJunta, writes.—I have known magnetized water kept in an open vessel, to remain pure and sweet for three weeks, and that too, in warm weather. I would advise those mediums who have not used magnetized water in their practice, to give it a trial.

Mr. Irving Bishop.—Thomas S. Hubbard, of Monticello, Iowa, refers us to an article in *Harper's Weekly* which alludes to the trickster, Irving Bishop. He is really skillful in his performances, yet what he accomplishes is no evidence whatever that Spiritualism is not true. His performances excite an interest in behalf of Spiritualism, instead of injuring it. In conclusion Mr. Hubbard says: "Great suppleness, agility and self-possession do not explain how Mr. Bishop got hold of the things enumerated and lying on his lap, three feet distant."

BENTONVILLE, ARK.—Isaac N. Westerfield writes.—God bless you for giving a poor man a chance to learn his duty here, and obtain a knowledge of the glories of the Summer-land.

Tobacco Antidote.—H. Winchester, of Lower Lake, Cal., writes.—The Tobacco Antidote sent sometime ago has been effectual in breaking the habit of chewing, indulged in for over forty-five years, and cigar smoking, which cost the party on an average of four bits a day (fifty cents) for ten years. For the benefit conferred, I am requested to say, the party who has again became master of himself, returns his thanks to Mrs. A. H. Robinson, or the "invisibles," for the unknown compound, the using of which as directed, has thoroughly and effectually destroyed the desire for tobacco in any form.

A Clairvoyant Indian.—She died suddenly. I was on a bear hunt, and seated by my camp-fire alone. I heard a strange noise. It was something like a voice which told me to go to her. The camp was some distance, but I took my rifle and started. The night was dark and gloomy. The wolves howled around me as I went from hammock to hammock. Sounds often came to my ear; I thought she was speaking to me. At daylight I reached the camp; she was dead.—*Coacoochee, an Indian*

Spiritualism has always been common among the Indians. It existed even when Columbus discovered America; it exists to-day among nearly all the tribes. The Voodoo secures the presence of degraded spirits through the instrumentality of incantation and burning incense—sometimes in connection therewith he uses certain snakes.

MILLERSVILLE, MO.—Will R. McGlasson gives an encouraging account of Spiritualism there. G. F. Caldwell and Mr. Miller are principal speakers. The platform is free. In conclusion he says: "There are some five or six private and public circles in the neighborhood, with good manifestations of spirit power. Mr. Miller informs me that at the private circle held at Mr. O. B. Stearns', interesting and instructive lectures are given by the controlling spirits. He says the spirits are able to appear in a dim lighted room, in full form. The fire and rope test are given at Mr. Link's public circle. I hope to be able to swell the list of subscribers to the Journal, for knowledge is truly the savior of the world, and papers like the Journal should be encouraged."

Prof. Perty on Luminous Emanations.—Many somnambulists speak of a shining atmosphere that is perceptible about the magnetizer and themselves; several see sparks, streams of light or flames issuing especially from the fingers, but also from the hair, eyes, palms of the hands. When Tardy's somnambulist approximated his thumbs to his and then withdrew them, a stream of bluish-white light was seen to emanate from them; the stream issuing from the magnetizer was the strongest; sealing-wax attracted it, but silver, quicksilver and copper repelled it. When the stream was conducted by a magnet, the somnambulist saw issue from its point a straight and a spiral stream. This somnambulist, also Nape's somnambulist, saw magnetized water shine. A boy magnetized by M. Jobert, saw the fluid stream from his fingers, and himself surrounded by a white cloud. Segouin mentions somnambulists who saw magnetized bottles filled with a shining vapor; persons when awake likewise sometimes see this fluid; some sick persons see it in the form of a vapor, and see it penetrate magnetized water.—*London Spiritualist.*

We have no doubt there is a "shining atmosphere" surrounding magnetizers—in fact the same is connected with all persons more or less. Reichenbach makes the assertion that there are flames issuing from the poles of magnets, and he proves the existence of the same as certain sensitives declared they saw them. Messrs. Varley and Harrison of London, had an electro-magnet that would lift several tons, and they were partially successful in impressing its light on a plate especially prepared for the surface. The time will probably come when the luminous atmosphere around each person can be photographed.

Satan.—"Satan's true name is ignorance." All evil punishes itself, and thus tends to abolish itself. And thus, in the light of Spiritualism, the the moral law is not an arbitrary code, imposed by an omnipotent law-giver; rather is it a series of beneficent provisions which are simply "a formulated expression of the law of our well-being."—*Epes Sargent.*

Crowning Test.—Dr. Monck of London, Eng., was the medium. Nine persons attached their respective signatures to a paper. It was then put in a box, the cover of which was nailed down with four nails. The box was then secured by winding tape around all its sides, the knots of which were sealed. The controlling spirit wrote the following as requested by those present—"My love to Louie" On opening the box, the same was found written.

Death.—There is in this inquiry an earnestness of desire for positive knowledge, that leaves no shadow of doubt that the question was really asked. Every person naturally makes the inquiry. Death has been the terror of the world from the time mankind first occupied it as a home. The associations natural to his conditions have woven bands so closely around the heart, that the dread of separation is often painful to contemplate, and shunned as would some monster that came to rob you of all your earthly treasures. To such an extent has this dread grown upon the minds of some, that life is a burden to them, fearing to live in the mortal, and fearing to meet the future, not knowing whether dark oblivion awaits them, or what is in store for them. Many are living thus, and why is there such a condition of mentality in this boasted era of intelligence, when light and reason are giving to the world truths bright and beautiful, which tell of the home beyond the material.—*T. Starr King, a Spirit in Olive Branch*

And death will continue to be a terror to a portion of humanity so long as it is represented by the various orthodox churches as a grim-visaged monster, with sunken eyes, protruding jaws, jagged teeth, and ghastly expression of countenance. Such a figure represented as going forth cutting down both young and old, is admirably adapted to excite fear in the mind of all classes. On the contrary, how do Spiritualists represent death? Simply as a beautiful angel, whose features are illuminated with a holy radiance of divine love, and who seeks the bed of the dying with the spirit of charity animating her whole nature. The contrast between the two is as well defined as that existing between light and darkness.

Really Wonderful.—Professor Bell's other improvement, namely, the transmission of the human voice, has become so far perfected that persons have conversed over one thousand miles of wire with perfect ease, although as yet the vocal sounds are not loud enough to be heard by more than one or two persons. But if the human voice can now be sent over the wire, and so distinctly that when two or three known parties are telegraphing, the voice of each can be recognized, we may soon have distinguished men delivering speeches in Washington, New York, or London, and audiences assembled in Music Hall or Faneuil Hall to listen.—*Boston Traveler.*

It is now an established fact that musical sounds can be transmitted over the electric wires. Auld Lang Syne was played in Boston, and distinctly heard in New York City. Now Prof. Bell has perfected an instrument by the means of which the human voice can be heard at a distance of at least 1,000 miles. Such being the case, do you suppose that space is any impediment to spirits conversing? Indeed, modern discoveries are only rendering the statements of spirits more probable. Perhaps the time will come when a lecture delivered in New York can be heard in Chicago.

ONEIDA, ILL.—Peter Dahlberg speaks in high appreciation of the "Short Sermons" of Thomas Cook in the Journal. He is glad to hear that the new dispensation is near at hand.

Obsession.—S. B. W., of La Junta, N. M., writes:—I recommended the use of silk in a bad case of obsession in this vicinity, and a cure was effected in a few days.

EUREKA, NEV.—W. L. Baird writes:—As I have no desire to have the Journal stopped for one moment, so long as I remain a citizen of this sphere, I avail my present leisure to take the most important step to insure promptitude on your part in forwarding to me so much truth and knowledge, for so small a pittance as $3.15.

Each number of the Journal contains nearly as much reading matter as the average book, hence for $3.15 per year it must be considered cheap to the inquiring mind. Wherever the Journal circulates, it deposits seeds that sooner or later germinate, producing an hundred fold. We have many subscribers in California, and they take a great interest in the cause of the Harmonial Philosophy.

Missionary Work.—That spiritual papers are instrumental in doing a great deal of missionary work, is abundantly proved by the numerous letters we are constantly receiving. Henry Bostard, of Nashville, Tenn., says,—"Had it not been for your Journal and other spiritual papers, this locality would have scarcely known anything of Spiritualism."

OHAGRIN FALLS, OHIO.—G. W. Antisdale writes:—I have read the Journal and think I shall become a life-subscriber. Twenty-three years ago I was converted from the church to Spiritualism, and it has not been able to convert me back.

Being a life-subscriber of the Journal, you need never fear the encroachments of the various orthodox churches. Occasionally one has been converted from Spiritualism to the church, but he did not read the Journal.

FARMINGTON, TEXAS.—W. W. Champion writes:—I can't think of doing without the Journal, even if it cost ten dollars instead of three. There are but few Spiritualists here but a great many Liberals. We are going to have Bro. Young deliver a course of Liberal lectures.

It is important to have lectures, and their effect is rendered more permanent if the Journal is circulated generally among those who hear them.

WICHITA, KAN.—John Morgan writes:—I am in my seventieth year of age; have taken your paper twelve years, and have paid you some thirty-six dollars for the same and like amount for books, and I feel as though I was five hundred dollars richer for reading them.

Glad to know that you have been so richly benefited by reading the Journal and spiritual books. May the angels bless you in your declining years.

Be Up and Doing!

In all matters pertaining to life, physical, mental and spiritual, I am strongly, earnestly impressed to say to all Friends of Progress, as well as all others who nobly and truly seek the world's happiness and better growth, Be up and doing! The time is now, not to-morrow, next week, or next year. In temporal, physical affairs, see that by continued industry and honesty, and care and true economy, you have ever plenty and to spare, that thus you may be ever ready to do something towards the great and good work of elevating mankind towards the glorious plain of true spirituality.

W. A. Brice.

Is the Devil Dead?—"Anonymous" writes: an article from Santa Barbara, Cal., on "Finance," and concludes by saying: "If you find anything like the Devil in this, please help me catch him; but don't send me the $750, because there is too much devil in that for me." He undoubtedly regards money as the root of all evil.

Jennie Lord Webb.—Mrs. N. P. Caus, of 18 West Twenty-first street, New York, writes in high terms of Mrs. Webb's mediumship. Hands were exhibited at the table when the light was burning, messages were written on the slate, and musical instruments played upon. Mrs. Webb is an excellent medium, and we are glad she is so well received in New York City. Edwin Leach, of 838 Delaney St. New York, also bears testimony to her wonderful mediumship. He says: "In a dark circle we had playing of musical instruments over our heads and in all parts of the room; gobblets of water were passed around to the lips of the company; we were touched by spirit hands; each one was saluted by name by a spirit over our heads; bouquets were passed around; slips of paper containing spirit messages were placed in our hands by our spirit friends, and all the while our hands were joined in the circle, without the possibility of any other mortal being present."

WATERTOWN, N. Y.—Jas. Dolan writes: I do not believe one word of your everlasting nonsense as to the hereafter; but the fact that there are brains and enterprise at the head of your paper, is sufficient guarantee to me that eventually there is good coming out of it. Go ahead, and may you prosper in your good work.

Mr. Dolan is surely a seeker after truth, and eventually he is sure to find it. By and by that which is "everlasting nonsense" to him, will become the grandest of truths. He subscribes for the Journal for one year.

Union among American Spiritualists.—From a report published in another column, it will be seen that the present attempt of American Spiritualists to unite is founded upon a different basis to that which has been acted upon in Great Britain; that is to say, in America the bond of union is to be of a religious nature, whilst in England the alliance is founded merely upon the acceptance of the facts, leaving every man free to form his own opinions. The programme drawn up at the Philadelphia convention is rather of an orthodox character, the result of which will certainly be discord to some extent.—*London Spiritualist.*

In England the bond of union among Spiritualists, is founded merely on the acceptance of the facts of Spiritualism, leaving every man free to form his own opinions. If the *living* present is not superior to the *dead* past, then banish railroads, telegraphs and sewing machines, and ride an ass when you desire to go to the Centennial, give away all your property, and go around whining that you have "not where to lay your head," saying nothing of the corporeity extending beneath it.

How to Destroy the Grasshoppers.—Mr. D. G. Lane, from the West India Islands, writes as follows to the Council Bluffs *Globe:* For the last two weeks I have been in this country from the West Indies, and I find the grasshoppers making great ravages in vegetation. In order to prevent this burn one pound of sulphur on charcoal in the center of a field, and save what it has taken so much toil to develop. To prevent potato bugs from destroying the crop plant two grains of flaxseed in each hill. This will prevent them from injuring the potatoes, as they will not go near the flax.

By what system of logic can it be established that destroying grasshoppers, is the destruction of a species of animate creature made directly by Deity himself? Those who are conscientious on this score, can allow their crops to be destroyed by them; those who don't care a picayune as to who made them, can try the above as suggested by Mr. Lane.

Stand by your spiritual papers at this crisis in our cause. That there is a concerted onslaught on our great truths at this time, from all quarters,—clerical, medical, literary, and scientific,—must be obvious to the most superficial observer. In no way can these attacks be answered except through the press. The number of secular papers that will admit anything in their columns favorable to Spiritualism, is still very limited. To the spiritual papers must the friends of truth look for a proper advocacy and defense.—*Banner of Light.*

ANGOLA, N. Y.—Etta J. Decker writes to us giving a somewhat different version of the manifestations at Mr. Eddy's, than furnished by Mrs. E. P. Morril. "When doctors disagree," who shall decide?

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AND

B. F. UNDERWOOD,

OF BOSTON, MASS.

REPORTED BY JOHN T. HAWKE.

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A CRITICAL REVIEW.

Love and Truth.

BRO. S. S. JONES:—I see by the RELIGIO-PHILOSOPHICAL JOURNAL of Aug. 19th, No. 23, that a convention has been held in Philadelphia for the purpose of organization, *i. e.* of becoming known to ourselves and to the world as a religious sect. Now, whilst I do not discard the object as reported of said convention, yet I can not wholly endorse its every feature. "Jesus Christ is our elder brother," but is that cause sufficiently for us, or even a reason, that we should adopt the name given to his followers at Antioch by the world's people, or the unbelieving of that country? Shall the world's people be permitted to name us also, as it has frequently done other denominations? If Jesus Christ is "our elder brother," is it lawful or even customary for the younger brother to assume the name of the elder brother? In certain countries, hereditary title descended at death from the elder brother to the next younger, we admit, but also in these countries the church and state were united, and the population were chained down to priestly edicts, and were compelled to acknowledge the Bible to be the pure word of God, and the priest, pope or potentate to be the "Holy Father," *i. e.*, thus debarring them from the beautiful God-given principle of liberty that the Spiritual Philosophy inculcates into the minds of all.

Swedenborgians take the name of their founder; Lutherians after Luther; Wesleyans after Wesley, etc. Very true; but they established doctrines or isms of which they were to a vast extent the originators; but not so with "our elder brother." He "came not to do his own will, but the will of the Father who sent him." Hence Brother Edwards truly remarks that "no person that we have any account of who has ever appeared on earth, has ever exhibited the same power as a medium, to produce the manifestations Jesus performed, and all his phenomena came under natural law, which is in full force to-day, and must continue as long as the universe stands." Yes; and we may safely add that it was in full force long before this universe had a beginning, and hence Jesus Christ was not its founder. Jesus merely spoke the words of the Father and did his work, etc., *i. e.*, he was a medium through whom God manifested his will to the people, and so were the Fox girls, A. J. Davis and many others.

If to be a medium and teach that which is given, is sufficient for us to assume their names as their followers, why not call ourselves Katians, after Kate Fox? Jesus endeavored in his day and age of the world to convince mankind of the beautiful truths of the everlasting gospel, being used as a medium, through whom the "spirit of truth" spoke, as it had previously done, no doubt, many times, through other mediums; but as the teachings through them were almost lost sight of by man's superstitions, so Jesus but reiterated the teachings or principles of the laws of nature by these demonstrations of spiritual manifestations. And so with us of the nineteenth century; having lost sight of the spiritual manifestations through Jesus, have them re-established through the mediumship of Katie Fox and others.

Now, if we are going to take the name of a medium, or name ourselves after some medium, let us be very careful in the selection, and choose one that we know of our own personal knowledge to be genuine. Jesus may have been all that is reported of him, yet we have no direct testimony to that effect, and consequently his mediumship may have been greatly exaggerated. But if it is the "founder" of a religion that we are to be named after, then we can not consistently be called "Christian Spiritualists," for God the everlasting Father, is the *founder*, and the *only founder* of the Philosophy of Life.

But, says one, how shall we take his name, as we don't understand that God has a name, (if we accept the Mosaical sayings in the Bible?) Very true; we don't understand that God has a name, but we understand what God is. God is a combination of two great principles, which embodies everything—Love and Truth; and if we are his followers, which we should be, then why not adopt the name of what is and what we in reality are, "Lovers of Truth"—the name given us by the angel band that are instructing us in this place. Having first given us a solid platform, which is "Love and Truth," they next name us "Lovers of Truth." Truth certainly is the true philosophy of life, and now, brethren, let us be very careful how we either name ourselves or are named, for much, very much is often contained in a name. Should we assume the name "free-lovers," whether we were free-lovers in practice or not, we would be holden for all of their pernicious practices. If we hoist the black flag upon our beautiful spiritual ship, depend upon it, we shall be treated as pirates, though we never robbed a man or scuttled a vessel, and if we take the name of "Christian Spiritualists," depend upon it we shall be looked upon as being somewhat guilty at least of some of the nonsensical forms, creeds, catechisms, dogmas or superstitions pertaining to that class of fanatics.

S. P. BEST.

Grange, Wis.

Bible Spiritualism.

I am a Spiritualist, whoever else may bear that name and disgrace it by acts of fraud or unworthiness. And I am thankful to the Father of Spirits that he has lead my soul out of the darkness and superstition of a false religion into the sunny path of truth. There are many people in this city who believe in the modern philosophy, but who are unwilling to admit their faith lest it injure their social standing or their business. This seems to be bad in free America. Among all the many objects that are brought up to-day for discussion no one has received greater attention than the Philosophy of Spiritualism. We have seen it steadily moving onward and upward, progressing most beautifully; we have seen its ups and downs, and have known well by the impressions that have come to us that in the end its truths will triumph. When we look around the world to-day and see the petty jealousies that pervade all society, and that are found even among the Spiritualists, we may feel troubled; but this is all right. As the flowers vary in the fields and in the gardens, so do the people vary in their thoughts and ideas. We see the beauty of the rose in one, the fragrance of the lily in another, and the vine of affection in another; they all twine together to make up God's beautiful universe. This is all right; but the people of America, and all people, should look forward to the prophecies that are to be fulfilled, that all men and women shall be free; that God's religion shall be taught free, and that creeds and dogmas and superstitions shall pass away; that forms and ceremonies that are performed to-day in golden temples before deluded people shall pass away, and true and noble and beautiful ideas be taught to the children of this life. Truth can never suffer by fair, honest investigation; it is the truth that makes us free; and if the truth makes us free, then we shall be free indeed. If modern Spiritualism is a delusion, then so is ancient Spiritualism the same. Take Spiritualism from the Bible, what have you left? Simply husks and nothing more. What do you make out of the medium of Endor seeing and conversing with the spirit of Samuel? It was in a secluded place in the wilderness, where the angel from heaven found and ministered to the wants of Hagar, the Egyptian fugitive. It was in the tent where Abraham fed and conversed with three angels at his table. It was in the night that Lot entertained the two angels during the godly devastation of Sodom and Gomorrah. "It was in the night that Jacob had his wonderful vision of the ladder, upon which the angels were ascending and descending." But it was in the daylight, about noon, when the evil spirit, in the guise of a snake, came into the beautiful garden of Eden, laid the foundation of death, hell and the grave, and played the devil in general. It is quite probable that it was night when the angel made his appearance to Moses in the "burning husk," as Moses nor guarding the flocks of his father-in-law. It was in the night when the angel went before Israel, when performing the perilous act of crossing the Red sea. It was under a great cloud and thick smoke that the angel appeared to Moses on Mt. Sinai. It was a secret place where Moses received instruction of his guide concerning the keeping of the feasts. When Moses with Aaron and the seventy disciples ascended the mount to witness one of the greatest phenomena, perhaps, that ever occurred to the Jewish people, the angel made his appearance under a thick cloud, lasting many days and nights; and from the position they occupied they undoubtedly must have been holding dark circles. Read the story. It was at night when the spirit of Samuel, the prophet, made his appearance to Saul. It was during the hour of sleep that the angel appeared to the weary prophet Elijah. It was in a dark chamber when Elijah restored to life the widow's son, under spirit influence. It was in the night when the prophet Zachariah saw his wonderful materializations, among which were those of animals of various hues, articles of gold, together with human spirits. He was always awakened out of his sleep to witness them, showing thereby that it was in the dead hours of night when they appeared. It was at midnight when Sampson performed his wonderful rope feats on the Philistines. But it was in the broad daylight when the Lord contracted with the "lying spirit to enter into the prophet to deceive Ahab before Ramath Gilead." We believe it was early in the morning when Satan's evil spirit presented himself as a proper associate among "the sons of God" on a certain occasion. Also when he was seen standing at the right side of Joshua, in the celestial region. It is said in the Bible that two thousand devils were cast into the sea by Jesus. Do you believe that all those angels that appeared and performed their labors of love and kindness to man in the night were really devils, as were those two thousand in one? Where did more than one devil originate? If Satan was drowned, must he not since have a distaste for water?

Well, it was in the night that the birth of Christ was announced to the sheperds. It was in the night that the angel instructed Joseph to flee with the young child and mother for safety. It was while it was yet dark that the angel rolled away the stone from the sepulchre containing Christ's body. It was in the night when the angel came to Paul and Silas, and released them from their prison bands; and it was in the night when the same guardian opened the prison doors and released Peter and others from the loathsome cell.

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"A little after 9 o'clock on Wednesday evening, as one of our business men was walking up First Avenue South, his mind completely wrapped in the transactions of the day, one more prominent than the others was the receit of a draft in payment for a bill of goods, not due, sold to a dealer in the country. It seems that just as he got to this particular transaction he was just passing P. M. Way's, when, in an instant, and without a particle of noise, some one fastened a powerful grip on his left arm. In a great deal less time than it takes to tell it, he turned to strike a telling blow on what he supposed was a midnight assassin, and behold, his only brother, supposed to be in Liverpool, stood before him, dressed just as when last seen by Mr. H. four years ago! The shock to the nerves in the first instance, together with the sudden surprise of meeting his brother, quite took Mr. H.'s senses. Both stood face to face with hands by their sides for perhaps five seconds, when Mr. H—— threw out both arms to greet his brother, and—he was gone!

"Mr. H—— walked along—quickened his pace, his hat raised—(in fact, it would not stay on his head)—the hair stood straight up, and the cold perspiration began to start. A thousand things flashed through his mind, and he was at the Fourth Street crossing. Here he slackened his pace a little and took a breath—and a look—there was the brother close to his side! He tried to speak, but could not utter a word. He thought of Prof. Cooke, of Katie King, of the Hindoo Bag (and wished he was in it), and of the whole spirit department, but the fix he was in beat them all.

"He started to run, and kept up a lively gait for two or three blocks, when he made another stop—and a look—there was that brother! To get away from the apparition, or whatever it was, seemed to be out of the question, so he concluded to keep an eye on the brother and strike a bee line for home, which he did to the best of his ability. Upon entering the house, which he did rather unceremoniously, as he only made one jump from the gate to the door, the family were very much startled at so sudden an entrance at that time in the evening, and upon seeing Mr. H. full in the face their first thought was that he had gone mad. His eyes stuck out like water tanks, and his face and lips were without color. He was asked what was the matter, but could not speak, and commenced locking the doors. Then the family and two or three neighbors that happened to be in at the time, made a dash for the hall. This, of course, helped the matter, so far as Mr. H. was concerned, for then he thought the whole country had gone mad, and it was full twenty minutes before the family and friends could all be brought into the house together again, when Mr. H. proceeded to relate the story, as given above."

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Dematerialization of a Medium—Dr. Witheford carried 150 Miles in Four and one-half Hours.

We the undersigned, hereby certify that we were present at a spiritual seance, at No 217 W. Madison St., in the city of Chicago, State of Ill., on Monday evening, Aug. 28th, 1876 and that during the seance, at or about 8.40 o'clock, P. M., the medium, Dr. Witheford, disappeared from our midst, and that the spirits declared, by a writing on a slate found in the cabinet upon its being opened at 1 o'clock, A. M., on the 29th day of August, that before the night was out the medium would be in Madison, Wis.

And we do further certify that Dr. Witheford was handcuffed and his hands were filled with rice, and in that condition he was locked up in the cabinet, and the key of the door of the cabinet as well as the key of the handcuffs were kept by L. Tessier, a skeptic, one of the members of the circle. The doors of the seance room where the cabinet stood and where the circle was held by the undersigned, were all securely locked and not opened until the medium was found to be gone from the cabinet. We believe that it was utterly impossible for Dr. Witheford to have left the cabinet and the seance in his normal state without our knowledge, and we had no knowledge of it until the circle was broken up and the cabinet was opened at one o'clock in the morning. The circle was held till this hour in obedience to the direction of the presiding spirit, J. B. Crane, who, shortly after the formation of the circle and before the dissolution of the medium, forbade the opening of the cabinet until permitted by the spirits to do so. And we further certify that the circle was broken and the cabinet opened as aforesaid contrary to the spirits' injunction.

(Signed.)

MRS. E. A. THOMPSON.
JANE S. FOX
NICOLAI H. JORGENSON.
JOHN MCAULIFFE.
JOHN VOICE.
MATHEW P. BRADY
GEO. PAINE HARRIS.
FRED ASHTON.
JOHN D. KING.
WALTER MURRAY.
B. M. SMITH.

Prof. Anderson, the Spirit Artist.

BRO. JONES:—I wish you would say to the public through the RELIGIO-PHILOSOPHICAL JOURNAL that I received a beautiful likeness of a lady that I was well acquainted with in my youthful days, who has been in Spirit life twenty-four years. It is fifty-six years since we last met. The likeness is perfect.

ISAAC MEAD.

Richmond, McHenry Co., Illinois, Sept. 5th, 1876.

Mrs. Tappan's Lectures.

Mrs. Tappan commences a course of lectures Wednesday evening, Sept. 13th, at Grow's Opera Hall. See advertisement for list of subjects, etc. All of the lectures she has delivered here have been good,—in fact, soul-stirring and eloquent. This new course will, if possible, be better than she has heretofore delivered, and inspired by that eminent man, Dr. Rush, the ideas presented must be instrumental in doing an especial good. The hall should be crowded.

MRS. H. MORSE has just returned to Chicago from a lecturing tour. She is doing a good work.

W. L. JACK, M. D., of Haverhill, Mass., will be in Philadelphia, Pa., about the 20th or the 22d of September, and can be found at 924 Green St. Reception day, Tuesday from 9 A. M. to 5 P. M., when he will be pleased to see all his friends.

BASTIAN AND TAYLOR'S SEANCES.—Their seances are held each evening in the week except Sunday. It seems as if their powers had increased during their vacation. Their circles are well patronized by the Spiritualists and skeptics.

M. G. ASHLEY, of 265 South Clark St., a disabled soldier but a truly worthy and honest man will do errands for those who desire in any part of the city, for twenty-five cents. Letters responded to, enclose stamp for reply.

SPIRITUAL MEETINGS.

THE Grove Meeting at Waverly, Iowa, will be held the 15th, 16th and 17th of September.

The Spiritualists will hold a meeting at Porter and Montagues' Park, at the head of Geneva Lake, Sept. 8th, 9th and 10th.

There is to be a spiritual meeting at Center Point, Iowa, commencing Sept. 7th and continuing to the 11th. Speakers, A. J. Fishback, Mrs. Mattie H. Parry; Manager, Dr. C. P. Sanford.

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v20n15t33

The Witch of Endor,
And Samuel morally compared. This pamphlet, and other publications, (64 pages) sent postpaid to those enclosing ten cents to the author, M. B. Craven, Richboro, Bucks Co., Pa.

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DR. F. E. MARSH, Quincy, Mich.
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ANNOUNCEMENT.
THE VOICE OF ANGELS, a new monthly, edited and managed by Spirits, is issued the middle of each month from its office of publication, 5 Dwight st., Boston, Mass. Terms, yearly in advance, $1.00. Less time proportionally same. All letters and matter for the paper must be addressed (postpaid) to the undersigned. Specimen copies free. N. B.—To all who take an interest in disseminating the great truths underlying the spiritual philosophy, if they will send me a list of names of their friends and acquaintances, who appreciate the same, we will send a specimen copy to each, that they can determine upon its merits. "THE HALO," an autobiography of the undersigned for sale as above. Price, $1.50; postage 12 cents.
D. C. DENSMORE,
[v20n22tf] Publisher, VOICE OF ANGELS.

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v20n5t53

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IMPORTANT NOTICE
To the Subscribers of this Paper!
During the past season the subscribers of this paper have been afforded the opportunity of securing the valuable publications of The National Art Co. as Premiums, by sending in the certificates of the Company from time to time as they have appeared. The wonderful popularity of the publications of this Company has caused a steady demand for these premiums. And the fact is announced that the National Art Co. intend to issue a series of immense 24x34 plate-paper copies of some of the finest, most popular, and world-wide famous paintings of the old world and the new. These grand pictures will be issued quarterly, and, when completed, will form the finest art collection possible in this country. As each one is issued arrangements will be made to afford the patrons of this paper an opportunity of securing it on the premium plan. Pursuant to this plan the first Grand Premium of the series is
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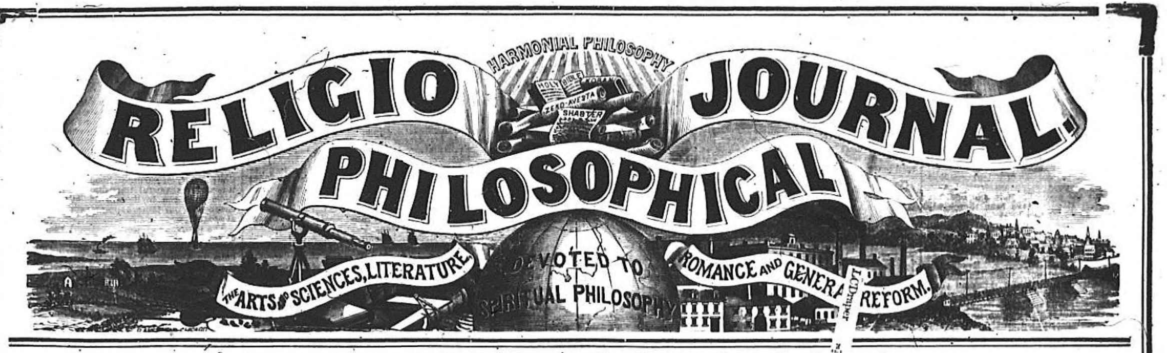
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L.C.Draper

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VOL. XXI. | S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR. | CHICAGO, SEPTEMBER 30. 1876. | $3.00 A YEAR, IN ADVANCE: SINGLE COPIES EIGHT CENTS. | NO. 3

LECTURE BY REV. J. H. HARTER, OF AUBURN, N. Y.

Delivered at Lincoln Hall, Philadelphia, Aug. 27th, '76.

Reported for the Religio-Philosophical Journal, by Henry T. Child, M. D.

Mr. James M. Peebles introduced the speaker by saying, I see on the platform, Bro. J. Harter, of Auburn, N. Y., whom Doctor Dunn facetiously announced as a reformed clergyman. I have known Mr. Harter for many years, first as a sound Orthodox,—a Methodist. You ought to have heard him pray. He prayed all through and through. Afterwards he became a Universalist, a glorious faith, but he moved on and has become a Spiritualist. He has been a reformer always, full of enthusiasm, full of devotion to the cause of humanity,—a great heart with a small purse, and that empty always; a man who is determined by his labors to leave his mark upon the sands of time. I have the pleasure of introducing him to you. Mr. Harter, said:

Dear Friends, I must confess that I blush a little at the introduction my good brother gave me. I must feel glad he complimented me before you have heard me, as you might not think so well of me afterwards; it reminds me of a boy who took a sharp stick with which he intended to prick the heels of a mule; he laughed very heartily when he was cutting the stick, but when he touched the animal, he kicked him, as you know they will sometimes. The boy rolled down a hill, and as he got up, pretty badly bruised, he said, "I am glad I laughed before I struck him, for I don't feel much like it now."

My text is from the 15th chapter of Matthew, 13th verse: "Every plant that my Heavenly Father hath not planted shall be rooted up." I use the word plant to symbolize doctrines and theories, anything that people may project. Let me say here that every plant, every doctrine, every theory, every sentiment which is not grounded in divine truth, sooner or later must and shall be rooted up, but those plants which are rooted and grounded in divine truth, can not and shall not be rooted out, for God hath planted them, and they are as fixed and immovable as the God who planted them. It behooves us to understand what kind of plants we are cultivating. I confess that I have labored much in the cultivation of plants that were not founded in truth. I was sincere, but I have learned that sincerity is not a test of the truth of any doctrine or sentiment which a man may utter

I well remember when I was a Methodist. I was born into the reformed Dutch Church, in which old Father Spinner, the father of the late treasurer of the United States, was pastor; my father and mother were members of his church. But I liked the earnestness and zeal of the Methodists, and I became a zealous Methodist. I was continually praying for more light, more knowledge, and so I was lead by the spirit into the Universalist Church a more extensive field, but I could not stop there. Bro· Peebles has had a good deal to do with leading me along; some how I could not help it. Ask a mother why she loves her child as it rests on her bosom, she will say I don't know, but I can't help it. The light of Spiritualism dawned upon me, and I heartily and cheerfully embraced its glorious and divine doctrines; if any of you know anything better and will satisfy me of it I will go for it. I have entered into this great field of Spiritualism and I find a vast deal of labor in it. That field is the world, and we are in that; in other words I will use the word garden; we have all been put into gardens, just as much as Adam was put into a garden. You know Adam raised Cain, and in consequence of the violation of some of the natural laws, and divine laws, he was snaked out of it.

Many in these days are raising Cain, and it is not the most profitable raising, begotten as Cain was. He could not possibly be any thing else, and it is no wonder that he hated his Bro. Able, who came after him. I have not time to enlarge upon that story of Adam, but if you desire to increase and multiply and replenish the earth, try to understand the laws of harmony, by and through which angels instead of devils can be born into this world.

I rejoice that Spiritualists have already done much to uproot error. There is the doctrine of election and reprobation; many people cultivated this; old John Calvin gave all his energies to teach this, to cultivate this plant; but that plant, thank God, has pretty generally been rooted up. You remember another plant, that of infant damnation, that, too, has been thoroughly rooted up, yet I remember when that was preached as a divine truth; but truth never changes; it does not die; it does not become error. Another plant is the idea of an angry God; some people cultivate that plant even to-day, and you perceive that as a person cultivates a certain plant he absorbs some of its nature so that you can tell what kind of a plant a man is raising by his actions; why, you can almost tell what kind of food a man lives on. If he takes food that strengthens his muscles you will see that. So you can read men as you would read a book; so if a man cultivates the plant called wrath, and believes in a God of wrath, he is usually pretty full of wrath, and as he thinks God is going to damn people, he naturally feels disposed to help him, but if any of you should find yourselves inclined to be angry and say damn—say "Bless," that is a better word; it is better all round; say God bless you, you are my brother. We are glad that the idea of an angry God is being rooted out; it hurts, and so we Spiritualists should speak blessings instead of cursings. There are other plants which need to be rooted out, that of a vicarious atonement, a doctrine which teaches that we may violate all the laws of our being,—physical, moral, intellectual and spiritual, and then by coming to Jesus and believing in his atoning blood, we may escape the consequences of all these. That doctrine lies at the basis of a great deal of wickedness. As an illustration I will refer you to another plant that I very much desire to see uprooted, that of capital punishment, the doctrine that teaches that we have a right to put a rope around a man's neck and strangle him to death. In the city of Auburn where I live, a man unfortunately killed his brother; he was tried and sentenced to be hanged by the neck until he was dead. Our clergymen became a once very deeply interested in his religious welfare. They visited him daily, and prayed with him, and the papers stated that he was being converted, yet steps were taken to erect the gallows; a Christian rope was prepared to tie around a Christian's neck, and a Christian sheriff was about to call a Christian Jury to witness the execution of a Christian man. Well, I naturally concluded that if he was fit for the glory of Heaven, he was just the very kind of a man we ought to have in Auburn, because there were so few of that kind there, accordingly I wrote a letter to the sheriff, who was a firm believer in the doctrine of a vicarious atonement, and I offered to take his place, and be executed so that this Christian man might live in Auburn, but he said we have no law on that. Well, said I, if you and a majority of the people believe in a vicarious atonement you ought to make such laws that it could be carried out. We got up so much interest in the case that a new trial was granted and the man is now living in our prison. I rejoice to know that he is doing better. I had a letter from him that would start tears from your eyes. He feels so grateful. Then I want to see this plant of capital punishment as well as that of a vicarious atonement uprooted. We know that he that doeth wrong must suffer the penalty attached to that wrong; that there can be no possible escape.

There is another plant, a terrible plant called intemperance, that is causing more suffering and misery than any other plant; nearly every person in our states prisons is suffering from it. I was talking to a man the other day in prison. He was complaining of his hard lot in being shut up from year to year, but said I, John you hired out to the wrong man. Don't you ever do that again, and you may yet become a useful and happy man. Get out of the bondage of liquor, it is the greatest tyrant ever a man enlisted under. I am deeply interested in jails and asylums and hospitals, interested in every human being who is lower down in the scale than I am; as I expect help from those who are above me, so I must help those who are below me. We must be kind to all, but especially the fallen and the outcast. They need sympathy more than any others. It was for this reason that I offered to take the place of a poor convict in our penitentiary who had been in there thirteen years, but the chaplain said there was no law to allow such a thing, but said I is not your religion based upon just such a plan—Yes, said he, but we have no law to carry it out; you must be crazy to think of such things. Well, that is just what they said of Jesus.

My friends, there are many other plants that we should try to uproot. I need not name them; you all know what kind of plants are growing in the gardens of your hearts, and if you would enjoy heaven now and here, you must remember the text. Every plant that our Heavenly Father hath not planted must be rooted up, and we must tend to root these up ourselves; we can not hire anybody to come and dig in our gardens; that was the plan of some in the churches, but they failed.

I want to speak of the plants that we should cultivate; there is the plant of truth; this tree of truth should grow in our souls until its wide spreading branches extend as far as human thoughts and actions extend. Oh, when all the human family gather under the shadow of the great tree of truth, anthems of praise and thanksgiving shall rise from all hearts, and all tongues in praise to the Giver of all Good. You should cultivate the knowledge of truth wherever you find it, no matter where it is, only satisfy yourself that it is truth. "Truth crushed to earth shall rise again," the eternal years are hers.

There is another plant—the love of God. We Spiritualists believe that our God is Love. I don't care by what name you call the great controlling influence. Paul said love worketh no evil to the neighbors. Now we all have this love in our hearts, and it will do us good.

God is not only our Father, but our Mother also; there is no stronger feeling than the love of a mother. I remember my mother, the one who permitted me to rest on her bosom of maternal tenderness, who filled me with love, who wept over my faults and cheered me in times of trial. Oh! mother, sweet mother in Heaven, to-day I feel thy presence, guiding and leading me into the paths of the higher and better life; cultivate these plants of the divine paternity and maternity, father and mother God. After you have done this there is another plant which we call human brotherhood; we are all brothers and sisters; it matters not whether we belong to one race or another. God is our Father and we are all brethren the world over. I rejoiced to see people from all parts of the world in the Centennial, and I felt that they were all my brothers, my sisters. I rejoice that some good people were moved to plant the Centennial Exhibition in your city.

It is difficult to explain to some persons that we are brothers and sisters. There are some who preach this but they don't always practice it. There was a little hungry boy who went to a minister to beg for bread, and he asked the boy if he knew the Lord's prayer, and he begun to repeat it, "Our Father who art in Heaven." Stop said the boy, and he commenced, "Your Father who art in Heaven." That is not right, said the minister. "Well," said the boy "if he's our Father, then you are my brother;" that gave the minister a new idea and he took the boy in and helped him. A thief once tried to break into my house and my wife frightened him away. I was not at home, but if I had been I should have asked him to come in and go to sleep till morning, and then if he saw anything that he wanted more than I did, and thought he had a better right to it, he might have it; thus I should have cultivated the plant of human brotherhood, and showed him that we were brothers. It is a beautiful plant, do all you can to cultivate it; when you see any one in distress, you can speak a kind word to them; a look of kindness is often remembered.

When I was a young man I went somewhere to see somebody, and she smiled on me. It meant something and I kept right on going, and she is Mrs. Harter now. Speak kindly and lovingly to each other. Love all mankind. This is a beautiful doctrine. It is in harmony with the teachings of Jesus. You remember he said a shepherd went to find a lost sheep. Well, how long did he stay? Why he looked until he found it. Then he said glory to God, I have looked long enough, and he brought it home rejoicing. He said again, A woman swept her house. How long did she sweep? Until she found that which had been lost, and that was long enough, and she began to rejoice, and it would not have been a woman if she had stayed at home, and had it all to her self. She went out and told all her neighbors, and they rejoiced with her. Again Jesus said there is more joy in Heaven over one sinner that repenteth, than over ninety and nine just persons, who need no repentance. If you see a bad man, throw an influence upon him that will make him better. If he repents he will be better. If he confesses he will be better. There are many spirits here who have come to get some good from this meeting. They often come to me after I have spoken and thank me. It seems to be my mission to go among the fallen, the depraved and the vicious. They are all my brothers and sisters, and let me say right here, my dear brothers be kind and loving to each other. It has been said that of all the bad characters, men are the worst. Well, we want the encouragement of the women. We men have legislated very poorly for the world; the time is near at hand when you women will be able to aid the men in doing this work. We want our sisters at the ballot box, with the same rights we have.

Now a few words in regard to this plant of Temperance. Be ye temperate in all things, physical, mental and spiritual. There are those who pour in liquid fire into these bodies, which are the houses of the soul. Paul called it a temple, and it is a beautiful temple in which we live, and yet men often try to burn it up with the fires of alchohol.

What would you think of a man who should go home and lock himself in his house and then set fire to it and burn it down. But I need not dwell upon temperance to you. There is another plant that I want to speak to you about. It is the plant of prayer; oh, there is a power in prayer. Go into your closet and shut the door and pray to your Father who sees in secret and he will reward you openly; pray to the dear angels on the other side: Do you suppose that your mother has lost the interest now that she had when she was in the form. I love to ask my mother and my father for help; they are ever by my side. You can just reach out your hand if you can not pray anything else. Use the beautiful prayer that Jesus taught his disciples. This prayer has about twelve different spirits in it, just about as many as there were leaves and fruit on the tree in heaven. This prayer is full of the catholic spirit: Our Father: how broad, how extensive; remember it is our Father; then a reverential spirit: Hallowed be thy name; then a missionary spirit—thank God for that: thy kingdom come,—is not that glorious? People pray with their lips sometimes, and with their hands and their faces they will vote for the Devil to stay with them, while they say thy kingdom come. Then there is a dependent spirit: Give us this day our daily bread; and a forgiving spirit: Forgive us as we forgive those who trespass upon us; a cautious spirit: Lead us not into temptation, but deliver us; a confidential and a trusting spirit: For thine is the kingdom, the power and the glory, forever—Amen. This is a beautiful prayer and then you can add to it just what your condition really demands. Had I time, I should like to give you some illustrations of positive and direct answer to prayer.

Cultivate the spirit of progression, the plant of progression, for when you are cultivating this plant you always progress, not only physically, but morally and spiritually. Yesterday, in the Centennial, I thought what practical demonstrations of the capability of man's intellect were before me, what wonderful inventive geniuses have been at work to produce all those marvelous machines and instruments. Why, it seemed to me man was capable of doing almost anything by the cultivation of his intellectual powers. He makes a highway of the ocean by the power of steam; he makes guide boards of the stars; he has done more than that. Your own honored citizen who has been in Spirit-life a long time, Benjamin Franklin, presumed to reach on high and catch the lightnings from heaven, and press them into his service, and to-day we are able to send them with such speed as to make old time himself blush.

I have not time to dwell on this intellectual capability. I must hasten to the moral department; there is where we need to labor more earnestly. It seems as if God knew just where to locate the best rooms; they are on the top of the head; it is a sad affair if anybody knocks at the doors of any of these rooms and finds no one at home. We should cultivate all these and see that they were ready for action at all times; be not slothful, but active and let your light shine before men; if you have not the light of the sun, let it be the light of the moon; if you have not this, let it be the light of a star, a lamp or a match, anything is better than darkness, even the light of a firefly may show where you are. I heard an anecdote of two Irishmen the other day; they were much annoyed by the mosquitoes, and some of their friends told them if they would not take any light to their room, they would not be so likely to be troubled. They went up in the dark, and one of them looking out of the window saw a number of lightning bugs. Turning to his brother, he said, "Shure, Pat, an' it's no use, the crasters is a cummin' and a bringin' their lantherns wid 'em."

God never asks a man to do that which is impossible; no man is obliged to use common sense unless he has it, but everybody can and should do something. There is room for everything but idlers in this grand universe. I heard a story of a little girl who was sent out to the barn to hunt eggs; she stayed a long time and then came in without any. Said she, "I could not find a single egg; but there were lots of hens standing round there, that did not appear to be doing anything."

Spiritual communion is another beautiful plant that we should all cultivate. It brings us nearer to heaven than anything else; communion with the dear angels, for in order to cultivate this we must be something like them. We should learn to commune with each other in spirit, in love, and in truth. We shall then find that there is goodness in everybody. I noticed in the papers the other day that a very rough, swearing man was very much irritated by the crying of a small child in a railroad car in which they were traveling. A man was carrying the child and trying to pacify it. This rude man asked him where it's mother was. The father burst into tears, saying, "Its mother is in her coffin in the other car, and the child is crying for her." "I am very sorry my poor child cries so." That rough man took the child up in his arms and carried it about till it got quiet, and he apologized to the father for being so rude to him. There was goodness in that man's soul, it only wanted calling out. So there is in every one. If you have a bad neighbor, go and rap at the door of his heart; if he don't open at one door, try another; you will find the right door, there is one in every heart. Never be discouraged in the work of reforming men. We ought never to send a bad man or woman from the earth; they should all be kept here till they are ready to go. You don't know what they may do when they get out of the body. It is never safe to trust a bad man out of your sight. You can trust a good man anywhere. You know the common theory is if a man is very bad, he must be hung. I am down on all this; we Spiritualists know better. We want to keep everybody in this world, and the worse a man is, the more care we should take to keep him here, for just as sure as we send him over to the other side, we don't get rid of him. In the days of Jesus it was said he cast out devils, and they went into the swine, but the devils have increased so rapidly that there are not hogs enough on earth for them, hence they enter into men that are the nearest like hogs, and that is the reason we have so many devilish men. Hence I say we should keep man this side till he is good enough to be trusted anywhere.

But I must conclude. Oh! there is a home on the other side, home, sweet home. While the word home falls from my lips, perhaps you are thinking of the home of your childhood, where you lived when father and mother, brothers and sisters, lived and the family circle was unbroken; and you all gathered round the table filled with the rich bounties of Providence, but alas! to-day father is gone, mother has passed away, brothers are away, some in this world and some in the other; sisters are gone, and you may have a little place you call your home; it is to be yours for a little season, but there is a home, a blessed home on the other side to which we are all going. Father is there; mother is there, and when the good and loving God shall see fit to invite us to come up there, then with extended arms and loving embraces you will be received into the joys of the higher, the better life, where you will recognise the beloved ones gone before you. Is there anything more beautiful than this doctrine which Spiritualism teaches and proves to us; if there is, tell me what it is. I am satisfied and can say, Now let thou thy servant depart in peace, for mine eyes have seen the salvation of the Lord.

Spiritualism Philosophically Considered.

BY E. L. DORR.

From the earliest history of man matter in some form or other has been endowed by the ablest minds, and by universal assent, with omniscient or super-human power.

With the Egyptians, Greeks and Romans, in the age of their intellectual supremacy it assumed the form of oracles. The famous temple of Jupiter Ammon, in Egypt, at Delphi and numerous other places in Greece and Rome, and among the Jews fully attest the fact of such universal belief.

That these oracular demonstrations did, in many cases, establish the truth of what was claimed is fully established by the historians of every age.

In the schools of philosophy in Greece this doctrine was universally taught; but it was not until the days of the great Leibnitz that the subject, by his master mind, was made to assume the form of philosophical truth. He defines the primary elements of matter in the form of monads, a substance in nature, indivisible, indestructible, without exterior or figure, by the aggregation of which all bodies are formed. These monads are divided into two classes; the first are destitute of consciousness, but possess great activity, called perception. The second class possess in addition to perception, consciousness, intelligence. The last are souls or spirits, and, according to their degree of consciousness, constitute the higher and lower intelligences. God is the prime monad, or monad of monads.

He explains the joint action of body and mind in this wise. The mind and body are two independent machines, and possess independent but simultaneous action, regulated by a harmony pre-established by God, so that mutual action shall occur in exact and infallible unison, like two independent time pieces, one of which strikes the hour as the other points to it. The theory of the great German scholar one hundred and fifty years ago, has without doubt contributed largely to the molecular theory as to origin of motion and life, adopted at the present day. Perhaps the scientific men of our day may not go as far as Leibnitz, and endow matter with consciousness and intelligence; but most of us have read the profound lectures of Louis Agassis at the Cooper Institute, New York City, on the origin of life, and are deeply impressed with the language and ideas conveyed at their conclusion: After describing in detail the physical and mental structure of the animal creation, the wonderful intelligence manifested by various insects, who possess no nervous system—apparently destitute of the means of acquiring knowledge or intelligence fully developed in other forms of animal life, he says substantially "the conclusion is irresistible, that there is an all-prevailing Omnipresent intelligence, moving, guiding and directing all forms of animal life in this great creation!" He says this must be so, because the anatomical structure of animal forms is wholly inadequate to account for the intellectual power displayed.

Who can fail to see, in this declaration a verification of the doctrine taught by Leibnitz and the ancients—"monads of intelligence and souls or spirits about us."

Now as to this day. Do not the researches of Prof. Crooks, Hare and others, establish beyond all question, that there is a supernatural power in some of the exhibitions of Spiritualism, wholly incomprehensible and beyond the reach of scientific refutation?

And while the ablest scientific minds admit the fact of the materialization of spirit forms, and while Col. Olcott, who certainly appears to be a careful, critical, candid investigator, establishes the truth of all that is claimed, does it become us, in the light of all this undeniable authority, to deny the subject our careful attention—to condemn it as a gross fraud, and the authors as impostors and swindlers!

There is, it seems to me, another fact which we should not overlook. It now appears from the highest evidence, a clearly established fact, that man in his first creation, in intelligence was not much above the brute creation of this day. If this be true, it is our business to know and become familiar with the causes that have given him his present elevation. For the proper solution of that question we can only study the written and unwritten history of man.

To what power are we indebted for the sublime and immortal doctrines taught by Jesus of Nazareth; the man born in a manger—one in the lowest condition of life—one who sought the company of the poor, the unfortunate, the outcast. It is said to be Divinity clothed in flesh. It is said to be inspiration.

But who taught Copernicus, nearly sixteen hundred years after Jesus of Nazareth with an unaided natural eye to explore and unfold to a world in darkness the mysteries of a vast universe? And when the great truths He had discovered were condemned by the highest human authority, as heresies to sleep the sleep of death for nearly a hundred years, who taught and directed Galileo to invent a simple instrument, which, raised to the heavens, would demonstrate the truth of Copernicus' inspiration?

Who was the inspired genius in pre-historic times who lifted mankind from rude stone implements to those of bronze? Whose mind was inspired to lift man from the bronze to the iron age? Alas! we have no record of the latter, and can erect no monuments to their memory.

Who inspired the world-renowned Guttenberg to leap at once from manuscript writing to the printing press?—that wonderful power—that leveler of mankind, which has illuminated a world in darkness by sending knowledge to the doors of every hamlet.

In this way one may find some evidence to prove how man has been elevated from a brutish position to his present enviable position. And does not faithful history prove that every elevation in the scale has been caused by some superhuman mind, inspired to work out some great discovery for the benefit of his race?

It should also be remembered that the instruments which have been solicited for that great purpose in the main are from the lowly in life.

But who is it who thus works through man? Many are ready to answer—God. But can it be denied that they are the monads of Leibnitz? The spirits or souls of our departed who are around and about us?

Rochester, N. Y.

THE EVANGELICAL ALLIANCE.

Its Teachings and Tendencies.

BEING A

Review of Its Prize Essay on Infidelity.

BY C. W. COOK.

PREFACE.

During the present century two councils have been convened which are fraught with meaning to the age. The doings of one, the Æcumenical Council, have been thoroughly canvassed and criticised by the public press; those of the other, the Evangelical Alliance, have met with comparatively little comment from this or any other source; yet it is manifest that the tendencies of the latter are in the same direction as those of the former. Evangelism is in its infancy and not having the prestige and authority of more than a thousand years as has Romanism, its declarations are not so outspoken, emphatic and authoritative as those of the latter; still it says enough to convince us that its sympathies are on the side of Institutionalism as opposed to Individualism, that should it acquire sufficient power, it would dictate to man what he must believe, and constitute its own arbitrary dogmas as the only criterion of truth. For the Catholic this criterion is now in the Pope; for the Protestant, it is in the Scriptures; while for the untrammeled mind, it is in the divine revelations of Nature. This, we say, could the leaders in Evangelism carry out their designs, would eventuate in a religious despotism as debasing and as unrelenting as has ever been Romanism—in its palmiest days:—in short, Evangelism is diluted Romanism in its infancy.

In his "Conflict Between Religion and Science," p. 353. Draper says: "In the action of the Evangelical Alliance may be discerned certain very impressive facts. It averts its eyes from its ancient antagonist—that antagonist which had so recently loaded the Reformation with contumely—it fastened them, as the Vatican Council had done, on science. Under that dreaded name there stood before it what seemed to be a specter of uncertain form, of hourly dilating proportions, of threatening aspect. Sometimes the Alliance addressed this stupendous apparition in words of courtesy, sometimes in tones of denunciation."

Branding all, who, from any cause, honestly entertain beliefs at variance with those which it has declared to be the infallible interpretation of what it pronounces an infallible book, as infidels, the Alliance issued a declaration of infallibility as certainly, if not as effectually, as did the Council of the Vatican, only the latter centered its infallibility in one man—the Pope; while the former centered its infallibility in a *set*, or rather *two sets*, of men—the writers of the Bible, and those priests who give it an Evangelical interpretation.

Consequently, prominent among the things which came before the Council must be a statement of the fundamental tenets or dogmas of Evangelism, and a treatise on what it pronounces infidelity even as its great prototype and contemporary, the Vatican Council pronounces certain beliefs heresy. This came in the shape of a "Prize Essay" which is now published in book form, and entitled "Infidelity Dissected." Its author is Mr. Pearson, a Scottish clergyman.

In the following pages I have attempted a review of this work. This I have done in a spirit of candor, liberality and fraternity; and with the motive of contributing my feeble aid toward the downfall of Institutionalism, under whatever name, and the upbuilding of Individualism; toward rooting out the dogma of human infallibility under whatever guise, abolishing sectarian exclusiveness, and so uniting Religion to the truths of Nature that we shall have at once a Philosophical Religion, and a Religious Philosophy which shall be as broad as the earth, and which shall include under its benign influence and progressive action each member of our common human brotherhood, consigning none to physical or social inquisitorial rack and stake on account of their own private opinions.

C. W. COOK.

WARSAW, Ill., Sept. 24.

CHAPTER I.

Among the many commentaries (apologies,) which have been written on the Bible, and the swarm of other works written in the vain endeavor to prop up a rapidly falling system of theology and bind men irretrievably to the past, is a book entitled "Infidelity Dissected." That this work reflects the opinions of the Evangelical Alliance is evinced in the fact that it received the prize which was offered for an essay on infidelity by that body at its last meeting in New York in the autumn of 1873. Its author, Mr. Pearson, appears to be a Scotch clergyman of some sort, but it is with what he has written, and the Evangelical Alliance has sanctioned in this book, and not with the author, that we have to do.

The work is written in two parts. Part First treats of what is denominated infidelity in its various phases, and Part Second of what are deemed the general and specific causes of the same. The work classes infidelity under the following heads: "Atheism, or the Denial of the Divine Existence;" "Pantheism, or the Denial of the Divine Personality;" "Naturalism, or the Denial of a Divine Providential Government;" "Spiritualism, or the Denial of the Bible Redemption;" "Indifferentism, or the Denial of Man's Responsibility;" "Formalism, or the Denial of the Power of Godliness." These we shall separately examine.

Notwithstanding this author strenuously clings to the doctrine of Man's Depravity, we desire to give him credit for having said on p. 9 of his Introduction, that "There is in the heart of humanity a much larger amount of the leaven of heavenly truth than could be found at any preceding period, and, notwithstanding all opposing tendencies, it is spreading, and will spread." Though he here seems to acknowledge the truth of Progression, yet in combating the progressive ideas of such as Emerson, he denies it, and says the only progression the world will ever see is in the spread of the gospel, as Evangelism understands it, of course. On p. 11 of the Introduction we find these complaints: "The Press wields a mighty influence on the side of evil." "The halls of philosophy are often sending forth doctrines as gross as the earth, or as vague as the air, but alike adverse to that truth which, coming from above, is above all." "Our current literature and works on science, with not a few bright exceptions, are hostile, either by their silence in referring to divine truth when their subjects afford them occasion to speak out, or by their avowed opposition to much of what constitutes the essence of true religion."

Would this spirit, which in its impotency complains about the public press, if it had the power suppress the publication of all which Evangelism might decide to be adverse to her, and consequently "on the side of evil"? In our simplicity we had supposed that all truth is divine truth, but it seems that according to Mr. Pearson, who speaks in this work as the Evangelical Alliance, it is only certain doctrines which men have declared infallible that are to be regarded as "divine truth." Well, what is this truth which, according to Mr. Pearson, "is above all," and which "constitutes the essence of true religion"?

On p. 14 we find it set forth in these four dogmas:—"The independent existence of one absolutely perfect Being, the Creator, Preserver and Governor of all things; the doctrine of the Trinity, or of three Persons in one Godhead, the Father, the Son, and the Holy Spirit; the Incarnation and Atonement of the Son for human salvation; and the necessity of the Spirit's influence to regenerate the souls of men is God's truth." Here is not a syllable, not a breath of love to God and love to man as constituting the "essence of true religion," but instead a code of mere arbitrary doctrines is set forth and by this Evangelical Alliance declared to be that truth which "is above all," and to constitute the essence of true religion. Here is infallibility for you, if not the same in degree, it is the same in kind which the occupant of the papal chair claims; for it dictates just what we must believe, not because these doctrines exist in the nature of things, but because Evangelism in this council, and through this book has said so. And it adds that "it is the substance of all which can be known." Now, in the name of common reason, we ask how is this body, how is this author enabled to declare this unless he has received a revelation superior to it? This, according to Evangelism, is impossible, for with it, revelation has ceased. Has, then, this Council been rendered infallible to just this degree that it is enabled to declare just what is "God's truth," and the "substance of all which can be known"? Methinks Mr. Pearson will find it just as difficult to convince the intelligent world of this degree of infallibility as does his contemporary, the poor old man of the Vatican of his.

But notwithstanding the loud complaints against "the press," the "halls of philosophy," "our current literature," "works on science," and investigators who "are searching after an unknown good"—new truth, consolation is sought in the reflection, p. 13, that "Christianity(?) may feel assured the ground they now occupy will one day be her own." In the name of all conscience, then, why condemn these advanced thinkers who are pioneering the way? But such is the case with what is popularly, though we think erroneously, termed Christianity. Like all other crystalized systems which claim to have the *plenum* of truth, it is, to-day, as under various names it has been in the past, throwing every accessible obstacle in the way of human advancement; but, as this author admits, it will finally do as it has ever done, viz., claim the ground which the advanced thinkers, it now calls infidels, now hold, as "her own," and unblushingly exclaim, "The world is indebted to us for all this!" May it not truly be said of the theology of the day as it was of creedists 1900 years ago, "Ye will not come, but ye shall be drawn," by the invincible force of Truth, into the onward tide of human progression.

In the chapter on Atheism we find some good words in favor of the existence of a God, and although the author admits (p. 37) that "Christian intolerance silently but extensively operates to drive cultured and ingenuous minds into Atheism," he yet fails to perceive that when Evangelism says, "This is God's truth and the substance of all which can be known," it exhibits this very intolerance toward the science and progressive spirit of the age, and is thus operating in the self-same direction. Hence, while we are grateful for the few good words in opposition to blank Atheism, we can but deplore that exclusive spirit which underlies them and assumes to itself the all of truth. And however much we may differ from this author as to our idea of "What and where is God?" we can not but agree that there is a Great First Cause—the divine Center of the Universe; but we can not agree that in any Bible, of any age or people, is "seen, in the most impressive light, the glory" of this Great First Cause. For we find this indelibly stamped in Nature only, and more gloriously manifested in our collective humanity, than anywhere else on this mundane sphere.

Tenaciously holding that the four dogmas (beforementioned) which it declares are "God's truth," are the "essence of Christianity," instead of that "love—love to God and love to man"—is that essence, Evangelism can not behold Christianity in a Pantheist, and regards Pantheism as "the most dangerous foe to Christianity, because of its comprehensiveness;" at least so says Mr. Pearson on p. 47 of his "Essay." It does seem, then, that this author has at least some small sense of the narrowness and littleness of his creed.

Being not myself a Pantheist, and fearing that my views are not comprehensive enough to fully assimilate the thoughts of such as Emerson and Carlyle, I yet flatter myself that I can comprehend sufficient of the teachings of such minds to enable me to say that the author of this essay is wide of the mark when he says, p. 43—"Atheism is the ultimate point to which Pantheism tends." It seems to me that his idea of God, and since the ideal is the real actual, I may say his God is so small in comparison to that of Emerson that he is unable to imagine the grand greatness and sublime goodness of the latter. In short, he is in the position of the man with the louse in his eye-brow—so near his own vision that he was unable to see the mountain beyond, and really thought the louse was the mountain. His god is so small and so near himself that he is unable to see (contemplate) the infinite God of and in the universe around him.

He complains (p. 44) that with the Pantheist "the universe with its multitudinous forms of what we call matter and mind is only phenomenal," that "God is in all and all is in him," etc. Now, it occurs to us that a close acquaintance with any of the sciences of Geology, Natural History, or Astronomy would convince Mr. Pearson that "forms" have ever been, and still are, continually passing away and new forms being developed; that there is an infinite succession of forms, series and degrees, not only on our earth, but in the planetary and siderial regions of space; and so, in this sense, the universe of matter is phenomenal—creation is not finished, nor will it ever be. There is a subtle and all powerful principle of progression forever at work in the universe of matter; from lower still developing higher forms, and higher thence "in infinite progression." The same principle is at work in the universe of mind until individuality is attained in man; and it ceases not then, but its action still continues and man ever grows in wisdom, love and goodness throughout all the ages yet to be. Hence, the "multitudinous forms of the universe" are phenomenal, are evanescent and transitory. And how this author can have an idea of an infinite God who is not "in all and all in him," we leave for others to guess. Such an idea can not, at least, be a very intelligent one. But he is right, and has uttered a truth whereof we would that he could see its many bearings, when he says, p. 44—"Every error in religion lies upon, or side by side with some truth." This thought has been before uttered in these words, "Every religion—every mythology—has its central kernel of truth." Baldwin, in his "Prehistoric Nations," has it: "It is impossible for man to found a pure fiction." And Emerson has it: "That pure malignity can exist, is the extreme proposition of unbelief."

In endeavoring to substantiate that there is a personal God, separate and apart from the universe, outside of it, controlling it as man would a machine, the author says, p. 46, "God is nevertheless as distinct from them" (the forms in the universe) "as the soul of man is distinct from his body." Granted. But how are you going to have a man, without both the form (body) and the soul? I do not, neither, I think, does Emerson or Carlyle "seize a Divinity in the vitalities which appear in the world around me," but I do behold that which is divine there, even as I do "where e're I turn my gaze." The divine is, indeed, everywhere exhibited, but so long as I remain finite, and I do not expect to become infinite, I can not hope to "seize" (comprehend) Divinity. So much as I can comprehend, so much of the divine I behold, and when Mr. Pearson can comprehend the Whole, he will not only "seize Divinity," but he will be the Infinite Himself.

We agree with the author when he says, p. 46—"Pantheism and Polytheism are a higher and a lower" idea of God, and we would add that the current Christianity, with its three gods, is a higher form of Polytheism. All Polytheism, the Christianity of the day included, has a god or gods extraneous to nature causing it to act—like a man operating a machine. We view nature as operating from divine centers.

"It is its comprehensiveness which renders Pantheism the most dangerous foe to Christianity." It is singular that the author, p. 47, should make such a confession as this, unless, indeed, he wishes to show the necessity of Christianity to become more comprehensive, so that may be fulfilled his prophecy that "she will, in time, occupy the very ground" of these advanced thinkers he now denounces. He asserts far more for Pantheism than its followers themselves claim when he says, p. 48. "He that knows this system, knows and has God." It would be hard to find a Pantheist who would say as much, and this statement must seem almost idiotic to such as Strauss and Hegel, who themselves are aware that they know so little of God. After vividly showing that he is not "comprehensive" enough to understand what these German thinkers have written, he gives the system of Comte a thrust and attempts to prove that the Socialism of Europe is an outgrowth of Pantheism, instead of being, as it really is, an abortive attempt to throw off the rule of priest and king, and assert the rights of the people: to say that individuals shall no longer be ruled by institutions, but henceforth institutions shall be ruled by individuals; and as priest and king seem logically to grow out of the Mosaic or anthropomorphic idea of God, Socialists generally condemn it.

If Emerson teaches that "God comes to consciousness only in the individual man," as our author says, p. 59, we do not find it in his writings, and what we seek to root out, as also we think does Emerson, is the anthropomorphic idea of God. In our view, God is all of consciousness in the universe; whether in atom or world, in plant or animal, in man or archangel—even as man is all of consciousness in his form.

While reading this chapter, we could not help wishing that the author had quoted more largely from Emerson and Carlyle, for such grand thoughts as the following from Carlyle: "Religion is no Morrison's pill from without, but a clearing of the Inner Light—a reawakening of ourselves from within" will hardly reach many of his readers in any other way. While he announces that "Christianity is the only true religion," (Who gave him this infallibility?) he yet proclaims, p. 70, that the "Indian Vishnu has a more generous spirit." How irreligious is that system which is so unloving as to be ungenerous!

Imbued with the idea that God made the universe and is manipulating it, as man makes and manipulates a machine, this author says, p. 68, "Creation with the Pantheist is not a free act, but an inevitable necessity." Without giving any opinion as to which of these propositions is true, it occurs to us that in order to determine this it will be necessary to know the Deity—in short, to become infinite ourselves. But of creation the merest school-boy can now tell Mr. Pearson that the world was not "created," that it is not yet created, but that "creation" (development) is continually going on, and reasoning from the past, will likely ever continue so to do; so that "creation" will never be "created." In other words, progressive development will never cease.

Speaking of the doctrine that so-called evil is but good in its proper plane of development and sphere of action, he says, "Only let the doctrine that 'evil is good in another way we are not skilled in,' leaven the mass of a community, and the result will be a deluge of sensuality and crime." It would be largely the result in a community reared by the churches, because they do not develop the spirituality of man, but only restrain his animality;—and that only in the most superficial and extraneous manner, so that, not being guided and controlled from within by that Inner Light of which Carlyle speaks, it is continually breaking over the feeble restraints which the churches have placed around it. But let this doctrine obtain in a community which from infancy have had their natures so cultured this Inner Light, "which lighteth every man that cometh into the world," can shine out and guide them, and what glorious results would follow. Then, instead of scourging and gibbeting the brother who might be unfortunate enough to live in "sensuality and crime," as is now done under the barbarous damning—I had almost said damnable doctrines of our boastful Christianity, they would kindly care for him and place him where, while he could no longer injure others, he would be under such kindly and philanthropic influences and culture as would eventually enable him no longer to act on the animal, but on the spiritual plane of his nature, and thus to live out his highest ideas of a true life.

This evangelical-Alliance-essay further complains of Pantheism, that it "shuts out prayer." If prayer be a mere repetition of words, it were better that it be shut out. But if

> "He prayeth well, who loveth well
> Both man, and bird, and beast,
> He prayeth best who loveth best
> All things both great and small."

If prayer be a sublime aspiration of the soul for "whatsoever things are lovely," whatsoever things are good, whatsoever things are true, then minds like Coleridge, Bailey, Emerson, and Carlyle, who are denounced as Pantheists, are those who truly pray.

This "Essay" says p. 74, "Life with the Pantheist is a dream, and death is absorption." I said at the out set that I was not a Pantheist, and if this be, as the author asserts, "the legitimate issue of the system," I am less and less a Pantheist. But I do not found my faith in immortality on any doctrine as our author seems to do, nor on one "authoritative (?) revelation." (Who made it authoritative? Constantine? King James? or the Evangelical Alliance?) Not my knowledge, not faith, or belief of immortality has been inductively arrived at by observing the evidences thereof in all history, and more especially in the spiritual phenomena of the last few years. And while I can not but feel thankful to the author of this "Essay" for the few words which he has said in favor of immortality, I regret that he has refused or neglected to give his readers the benefit of the strongest evidence thereof, to-wit: their own senses. I do not desire to defend Pantheism nor any other "Ism," but realizing that man being finite, any system of religion must contain more or less of error, I would endeavor to find the good in each, and reject the bad. Let us hope that this author may yet realize the impossibility of infallibility among men, and do the same, thus rendering his creeds if not like Pantheism "more comprehensive," like that of the Indian Vishnu, "more generous."

This "Essay" says p. 75, that the result of Pantheism is "Let us dream on the day of our existence here, for the night is coming when self must return to the great ocean of being and there be lost forever." Let us look for a moment at some of those whom this "Essay" charges with being leaders in Pantheism. Are the philanthropic efforts of Robert Owen, the gigantic literary labors of Carlyle, the long continued labors of Theodore Parker, for the emancipation of four millions of his race from human bondage—a dream? Would to God the world were filled with such dreamers! No! it is this system of teaching men that they are good for nothing themselves, and must depend upon the good works of the gentle Nazarene that leads them to "dream on the day of their existence here" in the full belief that "Jesus will pay it all." We can but deplore that such a lazy belittling scheme is believed in by any; and we say to them no longer depend upon another's good for that you know you've not. Awake! No longer dream! but nobly live on "the day of your existence here," for thus only can you be prepared for that brighter day—that higher life which awaits you in the great beyond!

The latter part of the chapter on Pantheism consists of an argument endeavoring to establish the personality—the anthropomorphism of God. P. 76, there is a quotation from Prof. Garbett who, assuming that personality is superior to all else, says: "It is clear that anything which does not possess personality must be inferior to ourselves. And, therefore, Almighty God must be a person likewise. For if not he would be inferior to ourselves, contrary to the supposition on which we go." Now this, at first glance, looks like a strong argument. And it is the strongest one given in favor of anthropomorphism. But let us examine it for a moment: How does this Prof. know that personality is superior to everything else? Do not animals possess personality? Do not plants? Does not even a grain of sand possess a personality peculiar to itself, and on that particular plane of development? Do we really consider personality higher than anything else? On the contrary do we not frequently sacrifice persons to principles? Would we not rather see millions of persons sacrificed than see the principle of liberty destroyed? In fact, can persons destroy principles, such as truth, wisdom, love? We are unable to see that God is necessarily a person because man is, for this would make a part greater than the whole. And I am not sufficiently infinite to determine whether God possesses consciousness or not. But it seems to me that the moment I say God is a conscious being, God is intelligent, I, since I have a finite idea of this, thus render God finite. Hence, rather than say God is conscious, God is intelligent, I say God is the very essence, the all of these principles. God is consciousness. God is intelligence. And this, to my mind, renders God infinite.

This Essay goes on to say, p. 80, "The divine Being, without any limitation of his absolute perfections, is revealed in the person of Christ." And yet in the very next sentence but one, we read, "Whatever pertains to the divine nature must be incomprehensible to the human mind." Now, if the latter assertion be true, must not the former be a very silly, at least not an intelligent one?

After all we may say or write about this Great First Cause, it is evident that we can never comprehend the Deity. But we can comprehend the Divine just in proportion as our inward nature is developed. As for myself, however, I must confess that I am unable to see where any rational mind finds room for two infinities:—an infinite universe, and an infinite God, unless, indeed, the two constitute one; unless, as Pope expresses it, "All are but parts of one stupendous whole, whose body nature is, and God the soul."

To be continued.)

Questions for Spiritualists to Consider.

MR. S. S. JONES:—*Dear Sir:*—Will you please have the kindness to insert the following questions in the JOURNAL, for the consideration of Spiritualists? I do not wish to intrude, therefore will be as brief as possible.

Inquisitiveness is not a mere pastime with me, but just the opposite; for when I can proceed no further in my researches, I ask for assistance, and my gratitude is toward those who tender me their aid. The questions which I propose, concern our welfare and progress; and a correct solution of them will satiate a mental thirst which has long been felt by many.

1st. Can spirits of a high order perceive the molecular (or rather the atomic) action of elements in their combinations, and understand the phenomena of Isomerism and Allotropism? and can they explain the reason of the reverse methods of hardening and softening iron and copper?

2nd. Do the spirits still prosecute the sciences? Do they as really work there as we do here, and are they subject to any degree of chemical action? Do they supercede affecting conditions by mental improvement?

3rd. Can spirits move through space and study the heavens? and, if they are not subject to any force or action, why can they not move instantaneously?

4th. Why do not the spirit philosophers inform us of some of their important discoveries so that they might be of utility to us? I think I hear some one say that it would be useless to do so, since it would be regarded as humbugging; makes no odds; would it not be just as acceptable to Spiritualists, as if contained in an Orthodox text-book? Since one of the spirits has explained the origin of thought, can they explain to us mortals the occult philosophy of light? Why and how it retains the magnetic, caloric, and coloring virtues, etc?

5th. We are acquainted with sixty-five elements; why do not the spirit philosophers inform us whether there are any others, and if the sixty five with which we are acquainted, are all simple; in fine, if spirits can see the elements?

6th: Astronomy teaches that space is limitless, and that the material universe is composed of immense clusters of stupendous worlds, physically connected; and between those island universes are immeasurable chasms:—how pertinent the question then,—are those far distant nebulæ spirit homes? As statuvolic subjects are expedient messengers, they might ascertain this, and also the anomalous character of the magellanic clouds. The spirit philosophers might ascertain the cause of some of the stars radiating only colored light; prominent feature of binary, and multiple systems: if they explain this last, on the hypothesis of the undulatory theory of light, then will science be the better off. If they report all the star clusters and nebulæ—spirit homes, I will begin to think that "there is too much Spirit-world!"

In the conclusion of Dr. Woldrich's Celestial Researches, in speaking of the star Algol, a variable star, he says:

"This star Lucy found bright on one side and darker on the other."

If light were a substance, the prevalent "law of diffusion" would counteract this; and if it consists of waves in the luminous ether, caused by the presence and movement of bodies, all sides would be equally luminous.

I am not disputing all of Dr. Woldrich's statements; I only wish an explanation. If it be true it is certainly a most sublime revelation; and if, on the other hand, it be untrue, it is a most shameful imposition. I am sure there is reason in it, and it offers bright chances for our future happiness and our eternal progress.

The statuvolic subject (or patient), should be directed to some of the remote nebulæ, for the purpose of ascertaining their nature. The nebulæ in Andromeda is said to be so distant, that its light requires 800,000 years to reach us; and, according to Herschel, some nebulæ are so distant that their light is millions of years on its journey! Of these, we should hear something.

Hoping that some of the able Spiritualists will answer at least some of these questions for the benefit of all, I shall wait patiently. My reasons for expecting a solution of these are—1st: Distance is no object to the spirit. 2nd: Spirits are actuated by principles of good, and the 3rd, the object of Spiritualists is to enlighten humanity, etc.

Very Respectfully,
T. J. STEVENSON.

Report From Iowa.

The Iowa Association of Spiritualists assembled at McMacken's Hall, corner of Broadway and Center Street, on Friday afternoon, at half past two o'clock. The Convention was called to order by the President, John Wilcox, of Eddyville, who made a brief address, stating the objects for which they had met, etc. Two conferences were held both afternoon and evening. The proceedings yesterday (Saturday) were highly entertaining. Speeches were made by Mrs. Parry, Mrs Morse, O. H. Godfrey, and others, which displayed an earnest zeal and a profound conviction of the truth of what they uttered. To day (Sunday) the Convention meets at 8:30 A. M., and will proceed to the election of officers for the ensuing year. (Officers of last year were re-elected). At half past ten o'clock O. H. Godfrey will deliver an address. In the afternoon Mrs. H. Morse will speak. The evening session will commence at eight o'clock sharp, and the eloquent and gifted Mrs. Parry will deliver the closing lecture.—*Daily Council Bluffs Nonpareil.*

The following preamble and resolutions were adopted:

PREAMBLE.

We Spiritualists of Iowa in Convention assembled, acknowledging the paternity of nature, the brotherhood of man, and the ministry of angels, make the following

DECLARATION OF PRINCIPLES.

Resolved, That in dual nature, with laws of attraction and repulsion, as also in the equal distribution of the sexes, we find an exemplification of monogamic marriage founded in mutual love of those "whom nature hath joined together," and that this marriage is the normal condition and true relation, by nature, of mature manhood and womanhood. That as connubial affection—the spirit of marriage can not exist in inequality to, or authority of the one over the other, there should be mutual interests, mutual forbearance, and mutual respect for the individual rights of each, including the religious faith and opinions of each and both—husband and wife, whose matrimonial life should be a continued courtship, if it would endure.

Resolved, That the most extended liberty compatible with the equally inalienable rights of each and all under constitutional and statutory law, is the greatest safeguard of freedom and of good society.

Resolved, That the Golden Rule and the Declaration of American Independence, are the best standards of moral ethics, as well as of human government, meeting as they do, equal and exact justice to all mankind, and in consonance therewith, and as a sequence of right to, and consequent duty of a free religious people in a "free Republic"—the asylum for the religiously oppressed of all nations, whose rights of conscience as American citizens, together with all the inalienable rights of each and all, should be alike acknowledged and protected without partiality or special favor to any as a class.

Resolved, That agreeing, as we do, that "no State shall make any law respecting the establishment of a religion or prohibiting the free exercise thereof," we ask the passage by Congress, and the adoption by the States, of the "Blaine amendment" as amended by the Senate, except the last sentence of the first section of said proposed 16th amendment, to which we except and ask that it be stricken out before the amendment shall have been put upon its final passage.

Resolved, That churches and other ecclesiastic property should no longer be exempt from just taxation.

Resolved, That Chaplains in Congress, in State Legislatures, in the army and navy, and all other institutions supported by public money, should be discontinued.

Resolved, That all public appropriations for educational and charitable institutions of sectarian character should cease.

Resolved, That all religious services now supported by the government should be abolished; and especially that the use of any and all Bibles of whatever name, translation, nationality or religion—Protestant, Catholic, Mahommedan. Pagan or what not, in the public schools, whether ostensibly as a text book or books, or avowedly as a book or books of religious worship should be prohibited.

Resolved, That not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege, or advantage should be conceded to any special religion, and that our entire political system should be founded and administered on a purely secular basis.

Resolved, That all laws for the suppression of crime, should have in view the double purpose of protecting society, and of reforming its criminals—hence opposed to capital punishment.

Resolved, That believing taxation without representation to be unjust in any government, we demand for women the just and equitable rights and privileges of all American citizens, including the elective franchise and eligibility to office, and these by Constitutional amendment.

The First Quarterly Convention for the ensuing year will be at Ottumwa, Dec. 8th, 9th and 10th, 1876.

JOHN WILCOX.

Eddyville, Iowa.

Newspapers and Magazines
For sale at the Office of this Paper
Banner of Light, Boston, 8 Cents.
Spiritual Magazine, Memphis, 20 " "
Boston Investigator, Weekly, 8 " "
The Spiritualist and Journal of
Psychological Science, London 8 " "

The Spiritualist Camp-Meeting at Lake Pleasant, Montague, Mass.

The camp meeting begun Aug. 9th, and closed Aug. 31st, although it virtually closed the 29th as the music left on the 27th, and the speaking closed on the 28th. It was the most successful camp-meeting ever held by Spiritualists, the daily attendance being much larger than usual, and the Sunday attendance being simply immense. The speaking was first-class, as might be supposed with such regular speakers as J. Frank Baxter, Mrs. S. A. Byrnes, Mrs. N. J. Brigham, Mrs. N. J. Willis, Lyman C. Howe, B. F. Underwood, and Wm. Denton, and such volunteer speakers as Prof. Millson, Dr Taylor, Mrs. Hope Whipple, Dr. Bruce, and Col. Meacham (who spoke only on the rights of the Indians). The association adopted a new constitution and by-laws and changed the time of their annual meeting from August to the first of April. The meeting was very harmonious, the association taking strong ground in favor of Spiritualism pure and simple, and side issues left out, having in the largest meeting of their ex-committee passed a vote unanimously that Moses Hull, Mattie Sawyer, Dr. Manchester and wife, and Chauncey Barnes be not allowed to speak on the grounds of the association, that the police be instructed to see this vote carried out. Notwithstanding this vote, Moses Hull attempted to speak in a tent, but was quickly squelched by the police; with this exception no other interruption was attempted. So you see, Mr. Editor, that this camp-meeting which the free-love element swore to ruin three years ago, because we would not allow the Social Question discussed, proves to be the only really successful Spiritualist camp-meeting in New England, showing where the Spiritualists have the courage to put their foot on this dirty subject, they will succeed, and then only.

Mrs. Suydam, the "Fire Queen," gave three very satisfactory seances; the "Allen Boy" also gave many satisfactory circles, one of which was held in the light. Perhaps the most successful medium present was Mrs. Carrie E S. Twing, of Wheeling, West Virginia, it being utterly impossible for her to give one sitting where ten were wanted. All who were fortunate enough to get a sitting were well satisfied. Mrs. Twing's particular phase of mediumship is writing. She often listens to lectures while the writing is going on, showing that outside surroundings makes no difference. J. Frank Baxter's public tests were highly appreciated. The association will hold another camp-meeting at Lake Pleasant next year, nearly every inch of ground for tents being now engaged for that time. It is to be hoped next year that more of our western friends will make it in their way to visit us than have this year, although quite a number were present from Wisconsin and Ohio.

Fraternally yours,
M. H. FLETCHER.

Letter from D. C. Ashmun.

BRO. JONES.—I see in the JOURNAL of Sept. 9th, that we have another imposter, or have had. In fact, nearly every week some one is either exposed, or for a mercenary motive exposes or claims to expose himself. What is to be done? Is there no means by which we are to distinguish the honest medium from the tricksters? If our departed friends have the power, and do return and communicate, why do they not advise us as to whom we can or whom we can not trust?

Thus have I been questioned and can see but one way in which we can make sure. In the first place we must understand ourselves. Our surroundings will bring to us either good or bad influences; as we ourselves govern our surroundings, so are we accountable for all that transpires in our presence. If we are pure, our spiritual surrounding will be pure; if we seek for our companions those of a higher order—as we will if we are in the right, we build around ourselves a magnetic bearer of purity, which can not be assailed by those who are obsessed by the unenlightened. All of these imposters are unquestionably mediums, but are operated of course by Devils, and as they are willing instruments in the hands of the Devil, they are of course satisfied, and make excellent tools for him.

Now, if we are imposed upon, we are in a measure accountable for the imposition. We do not understand ourselves. We are not pure. We have not tried enough to help those in the dark.

We have not reasoned enough. We must remember that every good act we do to help others, either in this or the next life, raises us in the same ratio that we help them. We must educate ourselves, and after we are all educated and understand the relationship of the mortal to the immortal, then will we have fewer imposters.

If we organize our societies and employ only our regularly appointed minister, and keep them for a year instead of a week, then will we shut up the avenues for imposters. It all depends on education, and education depends on a harmonious organization of societies in every city, village and hamlet, with good, honest, pure men and women as teachers, ministers and mediums.

Brothers and sisters, make an effort and we will soon cease to have so many display lines in the columns of our JOURNAL, of imposters and swindlers.

St. Charles, Mich.

The Question of Hell.

About a fortnight ago we received a letter from Mount Kisco, informing us that an Evangelical Protestant clergyman had preached a sermon there, in which he said, among other things, that the purest young lady in Mount Kisco would be damned along with the vilest of culprits, if she did not accept the gospel. The writer desired us to let him know "if this was the excathedra teaching of the Young Men's Christian Association." When we published his letter, under the title of "Young Ladies in Hell," we appended to it some observations, in the course of which we assured him that the language he quoted from the preacher was in perfect accord with the established doctrine of the denomination of Protestantism to which the preacher belonged. All denominations of Protestant orthodoxy, we told him, hold that damnation is the penalty of unbelief, and that unbelievers are damned without regard to their relative grades of morality.

Ever since that time we have been receiving letters on the subject. Some of the writers desire further information about the doctrine; some of them denounce it in the strongest language; some reason against it; some quote Scripture against it; some say they can not believe it really held by any denomination in these days. The most elaborate of all the communications on the subject has just reached us, and comes all the way from Mobile in Alabama. It is written by a distinguished physician there, who sends us his references, among whom is the pastor of the Baptist Tabernacle in this city. This physician considers the doctrine "absurd, unjust and monstrous." He argues against it, turns his invective upon it, and makes his appeal to science, philosophy, and the reason of the human race.

We do not desire to take up his letter, or any of the other letters on the subject that have been sent us; but we must remind him and the rest of the writers that it was not the *Sun* which originated the doctrine in question. It is not a novel doctrine, but an old article of religious faith. It is, as we have said, a part of the creed of Orthodox Protestantism. It is preached by all the clergymen of Protestant Orthodoxy. It is held by all the members of their churches who are faithful to their creed. There is no doubt on these points. People may reason about the doctrine itself, in any way they please; but it is sheer ignorance to deny its place in the body of church dogmas. Those who find it disagreeable, or think it is not in conformity with sound sense, reason, or Scripture, may reject it; but yet it stands in the existing creeds.—*N. Y. Sun.*

UNCANNY INTRUDERS.

An Eau Claire House Haunted by Invisible Agencies.

A house on Pine, between Fifth and Sixth streets, Eau Claire, Wis., some time since, while tenanted by a Mr. Gilbertson and family, gained the unenviable reputation of being haunted. The freaks of the spooks or the notoriety which attached to the place caused Mr. Gilbertson to vacate the premises, and Mr. Martin Griffin and family took possession, living comfortably and quietly up to a little over a week ago. The recent events are are narrated by the Eau Claire *Free Press*: Something like ten days ago Mr. Griffin's wife was called away to Minneapolis, and he was left to "bach" it for a while. Matters passed off quietly and all was harmonious for a day or two, when Mr. Griffin unintentionally displeased the agents of the dead bodies and they opened fire. At first he heard various sounds from various parts of the building, of which he took little heed, not being a believer in such. It seems that the vermints thought to touch him gently at first, but seeing that this failed to have the desired effect, they adopted a new plan. Mr. Griffin, after fastening all the doors and making ready to retire for the night, thought of something that he must go to the cellar for. He had just reached the bottom of the stairs and taken a step or two to one side, when "bump it-ty-bump," and slam bang came the wash tub after him down the stairs. No harm intended, and the tub glided past with all the grace imaginable bringing up against the wall at the opposite side. Mr. Griffin dashed up stairs, expecting to overtake and "wollop" the intruder, but found not even a mouse at large, and was forced to retire to bed without bruising either man or beast, but with the privilege of dreaming of exterminating whole armies. He had been in bed about thirty minutes or more when he heard a "devil of a crash" in the pantry. He rushed frantically thither, only to find the kitchen ware strewn promiscuously about, and, apparently, no one responsible. A large number of cooking utensils, mostly tinware, that was kept in a sink in the pantry were found scattered about the floor, together with pails wooden bowls, rolling-pin, etc. He then retired to bed, first taking the precaution to close the bed-room door and securely fasten it by placing a chair under the knob in the usual manner. He had been in bed about an hour, when, feeling a cold draught in the room, he arose to find the door opened and the chair placed back in the corner from where he first took it. The chair was three times replaced, and as often removed. Mr. Griffin gave up the job, went to sleep, and was troubled no more until yesterday morning, when he arose and found his bed-room door fastened. He removed part of the lock, but then, even when exercising his utmost strength, could not budge the door. He raised the window and called a neighbor, thinking it fastened on the outside. The door was opened by the neighbor with the greatest of ease.

Mr. Griffin is considered by his neighbors as reliable, and invites anybody and everybody to come and see for themselves.—*St. Paul Dispatch Sept.* 1.

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To the struggling, discouraged men and women of the world, to those bent down with sickness and cares, this volume is respectfully dedicated; and if the perusal of its pages shall gladden the heart of some wayfarer, in his gloomy pilgrimage through the world, with fresh hopes, one great object of the author will be fulfilled.

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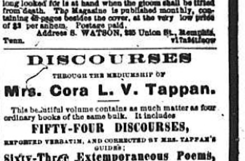

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NUMBER XLVIII—(WHOLE NUMBER LII.)

The Voudoos—Their Incantations—Their Method of Punishing Enemies

The time has arrived when the people demand the truth, however unsavory it may be. In no previous history of the world has there been such independence of thought and feelings manifested as at the present time. "Give us light on every subject," is the cry that is heard from all sides. To do this is the mission of the Journal. It penetrates not only the dark recesses of nature, but travels forth in the hitherto unexplored fields of Spiritualism, presenting to the world incidents which, if not for us, would have remained unknown to a great majority of our readers. In our very midst, as it were, the Chinaman has his Josh House or place of worship, where candles are kept constantly burning, and where he calmly bows down before his God. We call their religious exercises the result of superstition and ignorance. The Voudoo, the miserable black man, whose eyes emit a sort of serpent-like fire, is even more degraded. He does not rely upon himself, but the assistance of spirits who are ever ready to do his bidding. A reporter of one of our daily papers visited a seance, an infernal one, as it were, of Voudoos in this city, and from his account given we see that the exercises do not differ materially from those adopted by certain Negroes of the South. It appears that from his place of concealment in the "Worship House," the reporter saw a large red, figured curtain hanging from the black wall of the room, and in front of it, standing on its legs upon two blocks of wood, a large iron pot, or cauldron. To the left of the cauldron, in what seemed to be a barber's chair, sat a white-haired negro, enveloped in a robe of what seemed to be scarlet velveteen. The people in the room were grouped in a semi-circle in front of and around the patriarchal African and the pot. Before the aged darkey appeared, the buzz of general whisperings ascended to the loft, but from the moment that he came upon the scene no one in the place spoke a word. His presence seemingly awed or terrified them into silence. So far as the reporter could see from his perch, the heads of all were bowed as if in silent prayer. Suddenly the high-priest Voudoo, slowly erected himself, and taking from the inside of his cloak a short, gnarled, and very snake-like looking stick, walked with stately step to the cauldron. His rising seemed to be the signal for the rest of the people to rise, and immediately there was a general fumbling by each of them about their clothes for something that it appeared they were expected to bring to the presiding deity. The child that was near, suddenly came into view from some place beyond the reporter's line of vision and stood behind the old man holding a blazing torch, which from the smell appeared to have been made of pitch.

Following quickly after the appearance of the little girl upon the scene, one after another of the Voudoos walked quickly to the place where the old man stood, and handing him a piece of paper, dashed something, which the reporter could not see, into the cauldron, and as quickly retreated. Every piece of paper handed to the solemn old Voudoo priest in the cloak was held by him in the flames of the torch just over the cauldron, so that the ashes might drop into it. At the conclusion of this ceremony he took from another receptacle in his cloak a small vial and poured its contents into the cauldron. Then he bent his body over the edge of the pot, mumbled something, spat into it, and gave the contents a vicious poke with his wand. Then he and the girl passed round the cauldron twice, and at each turn they each spat into it. After the second turn they stopped in the centre of the semicircle; the rest of the Voudoos formed in line behind them, and all hands marched around the cauldron once more. Each of the congregation, as he or she completed the circuit of the cauldron, spat into it, and by the time the last one had made his contribution of saliva the patriarch and the child were waiting for them in the centre of the circle. They all remained standing. The old man savagely snatched the torch from the hands of the child; struck wildly with it before, behind, to the right, and to the left of him, and then plunged it into the cauldron.

When he dashed the torch into the cauldron, the Voudoos flung themselves upon the floor with loud thumps, and the old fellow was the only one left standing. Simultaneously with the descent of the torch into the cauldron, a bright flame arose up, burning briskly for a moment, and then expired. While the flame lasted the old darkey incessantly mumbled, and when they went they went out, he too, cast himself upon the floor, and there they groveled for several minutes, and then all left. The ceremonies that had been such a mystery to the reporter were described by his sable guide, without a word as,—"Houdahed." The feast that the reporter gave an account of, was dedicated to the Devil. Those of the Order who were injured during the week brought into the meeting the name of the person who injured them, and it was burnt in flames from pitch. Then they cast as many pieces of paper or old linen into the cauldron as they wanted afflictions for their enemies, and when the Fetish or priest poured the "burning oil" upon the contents and burned them the charm was complete.

And it may be asked, "Do these exercises have the least influence—these meeting devoted to evil purposes, to the infliction of pain and sickness? Would they year after year practice them, if not some terrible influence connected therewith?" The thoughts of a person even have force—a real potency for evil when so directed, and when they are accompanied with the assistance of evil spirits, their power is quadrupled. In spiritual seances where communications from exalted spirits are obtained, those present indulge in soul-exciting, harmonizing music, and the angels come and overshadow them with their holy influence, and give messages of love and encouragement. With the Voudoo, there is also music, incantations and a monotonous march, by the means of which they place themselves in rapport with influences of the most debasing character. We know this to be a fact. The time will come—but it is in the far distant future—when only influences of a pure and exalted nature will communicate with the children of earth; then, of course, the millennium will have been ushered in, and there will be established a complete rapport between the Spirit world and this.

Still Out of Jail.

Our readers are doubtless anxious to hear from us, and learn whether the Woodhulls have got us jugged up, as they had Dr. Treat a few days ago in New York.

The first news we had of the imprisonment of Dr. Joseph Treat was from the following notice clipped from a New York paper:

"Dr. Joseph Treat is now confined in the Tombs at the instance of Mrs. Woodhull and Col. Blood, charged with libeling them. He is said to enjoy his new boarding-house finely.—*N. Y. Truth Seeker*.

It should be borne in mind that Dr. Treat was in the palmy days of *Woodhull & Claflin's Weekly*, the literary editor of it, and knew the workings of the inner circle, and afterwards becoming disgusted thereat, published them in a pamphlet form, some two and a half years ago.

Since Vic became an expounder of the Bible, she has manifested a virtuous indignation towards Moses Hull and his school of social freedomites.

In an interview with a Chicago *Times* reporter she said, "In all parts of the country there have been persons who have grasped at the principles of social-freedom as an excuse for their own degraded and promiscuous lives; persons whose only idea of freedom was that it granted them complete license to fatten their passions deeper into the mire of sexual debauchery; persons who never thought of lifting their eyes to a higher life, to an ideal perfection that can only be attained in freedom. Some of these persons have been traveling lecturers, and wherever they have been, have dispensed their socialmlsm, and their disgusting practices as Woodhullism." This is certainly the unkindest cut of all to faithful disciples of the great nastiness. But her virtuous indignation towards her old disciples is greatly intensified, when she has her old and faithful associate editor gobbled up without a moment's warning—gobbled up and incarcerated in the Tombs, where he laid several days (being a poor man, and entirely destitute of any money at the time), before his friends found out where he was. He was caught up in the street, having left his office but for a few minutes, as he supposed, and without a cent of money with him, and hurried off to prison.

Here is a manifestation of a kind of philanthropy seldom witnessed now-a-days. It is said in history that similar occurrences in bygone times transpired under the Spanish inquisition. But the Doctor is now at liberty.

A similar game was attempted to be practiced on Saturday afternoon, after the courts had adjourned, and the judges had left the city, when it was out of the power of any one to get bail if arrested, to answer to an indictment.

But that little game could not be played on Mr. Jones—he was left unarrested, and is yet at large, and busily engaged in gathering items that will reach to the very bottom of the matter, and exculpate him from all the wrongs charged against him in the indictment. "Not a stone will he leave unturned" until he has secured the necessary evidence, be the witnesses, however scattered over the face of the earth.

Friends everywhere are solicited to report facts which can be proved, to the end that justice may be done.

KNOWLEDGE IS THE SAVIOR OF THE WORLD.

What is the Duty of Spiritualists?

In this series of articles we have briefly pointed out the opposition that *Spiritualism* has encountered from the morning of the sounding of the first *tiny rappings* at Hydesville, down to the day of the indictment of S. S. Jones, editor and proprietor of the Religio-Philosophical Journal, at the instance of, and on the oaths of Victoria C. Woodhull, alias Blood, alias Victoria Claflin Woodhull Blood, Tennessee Claflin, alias Tennie and J. H. Harvey, alias Col. Blood, for *libel*.

When dispassionate reflection is allowed to assume control of the minds of the people, it will be a matter of no little surprise to them, as well as to the future reader of the coming history of these times, that such opposition should have been arrayed against a truth so desirable, and one fraught with blessings inexhaustible to every soul born into mortal life.

The query will arise, Why did religious people who venerate the Bible (which is essentially of value on account of its records of spirit phenomena), refuse to entertain the angels who came with electrifying words of love and affection, revealing their true condition in Spirit-life, and the nature and whereabouts of the spirits' home.

And as the pages of history are turned and the record is perused of the *isms* and *schisms* that sprang up during the first three decades among the receivers of the great truth, the reader will wonder with astonishment, how it could be possible that such things could be, in an age where common schools generally prevailed, and the people were accounted not only *civilized but enlightened*.

Extracts from the pages of *Woodhull & Claflin's Weekly* containing the teachings and sayings of Mrs. Victoria C. Woodhull at the great social freedom meeting in Chicago and other places, and the "personal experiences of Moses Hull," will be found, and as the reader turns page after page of the history, and ponders the subject in the light of coming years, when spirit communion shall have become so common that every family will have a *seance* room, where they can not only entertain and hold sweet communion with the loved ones of the family circle gone before, but with sages of long ages in Spirit life, he will wonder if such *terrible, humiliating doctrines* were really put forth by the early receivers of the *grand truth of spirit communion!*

To his utter amazement he will find that it was not only true but that the very authors of the terribly disgusting sentiments called *free-love* or *social freedom*, in the year 1876, caused one Dr. Joseph Treat, who was at one time a confidential friend of the publishers and editors of *Woodhull & Claflin's Weekly, the late organ of the free lovers*, to be arrested and confined in the "New York Tombs," without a moment's warning because he had published a pamphlet nearly three years before exposing the infamy of the terrible delusion.

Never in the palmy days of the Spanish inquisition was a man seized and incarcerated more unjustly and cruelly, than was Dr. Treat. For days he lay in prison before he was able to get news of his incarceration to his friends who would bail him out.

The difference between the treatment of victims of wrong under the Spanish inquisition, and Dr. Treat, is simply this: In the *dark ages*, men could not be bailed at all. They were secretly incarcerated and kept there and often tortured, until the *angel of death* set them free. Now, if the victim can awaken compassion in the bosom of the turn-key, he can send word to his friends, of his imprisonment, and they can release him on bail. In this way, Dr. Joseph Treat gained his liberty.

The coming history of modern Spiritualism will contain the record of these facts—aye, more, it may contain the further records—the attempt and *failure* of professed philanthropists to procure the incarceration in jail, from Saturday night to Monday morning (as they had sense enough to know that that would be the extent to which they could go, even if their trick worked to a success), of the editor of the Religio-Philosophical Journal, on an indictment for libel.

This is a presentation of the true character of a certain few wouldbe leaders of Modern Spiritualism—professed philanthropists, who make themselves conspicuous by doling out the "elixir of Life," *a la* "social freedom" in the proper propagation of the human species! but who in fact are like whitened sepulchers, filled with vile putrefactions.

In view of this presentation, which can not truthfully be denied, it is not to be expected that religious fanatics will look any deeper into Spiritualism than the surface presentation, made by the unprincipled people who contend that *licentiousness is the very elixir of life*.

What then is the duty now devolving upon Spiritualists in the highest sense of the word?

We have for years been bombarding the citidel of old theology, and its walls show signs of disintegration. But many of the inmates who plainly see that they must soon leave the crumbling castle, hesitate to surrender until they see a safer place of refuge than has been offered by the self-styled philanthropists, who have professed to be the leaders, and yet only proffered "social freedom" as the acme of earthly happiness, and the *elixir of life*, that is to overcome all the ills which flesh is heir to.

Spiritualists in the true sense of the word, have not as yet put forth an united effort for the promulgation of the Philosophy of Life. Such an effort is now demanded.

It is evident that a new era in thought is being inaugurated, in which cause and effect will be a basis of action; sound philosophy will take the place of religious dogmas, of mythological origin.

We look back thirty years and behold an outpouring of spirit inspiration, which has entirely changed public sentiment upon theological subjects, and notwithstanding the reproach that has been brought upon Spiritualism by the class of wouldbe leaders above referred to, it has given the world a basis of literature, that has dispensed with the words representing the most horrible dogmas of the old effete systems of mythological religions.

The inspiration being ushered in through spirit communion, is making a favorable impress upon the minds of all thinking people, notwithstanding the sea of filth that the wouldbe leaders above referred to, proposed to float it upon.

The world now has a chance to see that the wouldbe leaders who presented *licentiousness* as the very elixir of life, that was to rejuvenate this sinful world, are not what they claimed to be, the true representatives of Modern Spiritualism. On the contrary, they seek criminal tribunals and prisons for punishing the opposers of their infamous conduct which has brought so much reproach upon our angel inspired cause.

Yet despite all the opposition from the pretended leaders within, and the railers and revilers without, Spiritualism (notwithstanding its lack thus far of concert of action by its devotees), has achieved a world of good already. By its iconoclastic battering rams, it has given blows to the world's idols, which will soon cause them to crumble to pieces.

The great question now presenting itself, is what are we as intelligent Spiritualists to unite on and present to the world in lieu of the idols we have so successfully demolished. In general terms we have said that "Knowledge is the true Savior."

This declaration is true as an abstract proposition. But the problem yet remains to be solved, as to how Spiritualists are to be united and organized into a compact, intelligent, potential power, equal to the emergency now demanded of them.

In future articles we will further discuss that question.

The Davis Testimonial.

We really hope our friends everywhere will manifest their good will toward Brother Andrew Jackson Davis and Sister Mary F. Davis by making them such donations as they feel that they can afford to on this his fiftieth year. Bro. Davis has worked long and faithfully as a medium for the promulgation of the Harmonial Philosophy, and millions unborn will be blessed thereby.

Any sum from one dollar upwards will be received by the committee, whose names are given below, and if any one wishes to make a testimonial who has not the money on hand, send a due bill payable at a future day; it will be as acceptable as money under such circumstances.

We all know it is a hard year for raising money, but this will be the last time the friends will be called upon for a testimonial for Bro. Davis, hence the necessity of doing whatever one desires to do promptly, either by sending money or a due bill.

The Committee, the Chairman of whom may be addressed in making remittances, says:

We hope and expect to hear from many friends of Mr. and Mrs. Davis who have signified an intention to join in this testimonial, and we shall make a like public acknowledgement for all sums that may be hereafter received.

Wm. Green, Chairman.
1268 Pacific st., Brooklyn, N. Y.
C. O. Poole, Cor. Sec'y.
140 West 43d st., N. Y. City.

The Testimonial to Andrew Jackson Davis.

The Spiritualists of the Northwest, including all local societies and organizations of any kind, or individuals, are requested to set apart the proceeds of their meetings, or to send in individual contributions, on the Fourth Sunday of September, to co-operate with the society in Chicago, for the benefit of the above fund.

It is hoped, that by means of such concerted action, a substantial addition may be made to this most merited tribute to Mr. Davis.

Local societies and lyceums in Chicago will please confer in reference to the movement, that it may be made complete and effective.

Cora L. V. Tappan.

Remittances may be sent to S. S. Jones, P. O. Drawer 507, Chicago.

We hope the request of Sister Tappan will be complied with without delay.

Mrs. Louisa Combs, of Indianapolis, Ind., will spend about two months in the lecture field in Iowa. She can be addressed until further notice at Waverly, Iowa. Mrs. Combs is an able advocate of the Harmonial Philosophy, and the friends in Iowa will do well to secure her services. She will take subscriptions for this paper and the Little Bouquet.

Dr. Fairfield, the distinguished trance lecturer, will hold forth at Dwight, Ill., Wednesday, Thursday and Friday, Sept. 20th, 21st and 22nd. His lectures are enthusiastically received in Chicago.

Mrs. L. E. Lewis, of Cincinnati, will be in Chicago for the purpose of attending several of Bastian and Taylor's and Dr. Witheford's seances on or about the 25th of this September, to remain one week or more. It will be remembered by the readers of the Journal that it was by direction of Gen. Washington that she came to Chicago, to aid him in materialising at Bastian and Taylor's seance in the latter part of June. By like direction she went to Philadelphia where General Washington again materialized on the evening of the 4th of July, in the presence of a large and select party of gentlemen and ladies. Washington, Lady Washington, Lincoln, Lafayette, and several other notables have pledged themselves to her, to present themselves at the seances of the above named mediums during the sojourn of Mrs. Lewis in Chicago. Pledges heretofore made having been promptly fulfilled; there is no reason to doubt but what they will be in this case.

Thomas Walker.

This young man, born in Lancashire, England, is now lecturing in this country with marked success. We hear very flattering reports of his trance efforts in Clyde, Norwalk, Berlin Heights, Cleveland, Green Springs, Sturgis, and other localities. Some of these correspondents denominate him the "boy orator." He is not only worthy of patronage from our best societies, but of better financial support than he has thus far received. Neither appreciation nor praise will afford food and clothing, or pay the traveling expenses of mediums and lecturers. Mr. Walker called upon us the other day en route for several Iowa grove-meetings. Keep him in the field and remunerate him for his services.

Appreciative.

P. S. Blackmore, of Davenport, Iowa, writes:—

"I wish to say that I am well pleased with the course you pursue in general, in the conduct of the leading newspaper in the new phase of reform connected with Spiritualism; especially so in the manner you treat the subject of Free love, also the question of a Personal God, and the Subject of Evil. These are questions I have studied long and earnestly, and am greatly pleased to find them so ably discussed, at least in a great paper like the Journal. I believe that society will be greatly blessed by a proper understanding of these subjects."

Letters of Fellowship.

The Religio-Philosophical Society granted a Letter of Fellowship on the 15th of May, 1875, to Sister Louise Combs, of Indianapolis, Ind., and to Edmund Cate, of Aneta, Cass Co., Iowa, Sept. 12th, 1876, authorising them to solemnize marriage in due form of law.

Mrs. H. Morse, who has lectured to the Spiritualists of the West so long, is ready to make engagements for the Fall and Winter. Her lectures are well received, and she will give satisfaction wherever employed. Address her in care of this office.

Any person or persons, or institution, wishing the services of, or wishing to associate with themselves in a business capacity, a good reliable magnetic healer and clairvoyant, would do well to correspond with T. Babcock, Clinton, Junction, Wis. • •

Bastian and Taylor.

They hold public seances each evening in the week, except Saturday and Wednesday. The manifestations are very fine; seem to be growing stronger all the time.

M. G. Ashley, of 265 South Clark St., a disabled soldier but a truly worthy and honest man will do errands for those who desire in any part of the city, for twenty-five cents. Letters responded to, enclose stamp for reply.

Margaret Patton writes here on business, and does not give her post office address.

Betsey West sends $3 50 for the Journal, but fails to give post-office address.

To Whom It May Concern.

The following is respectfully submitted to the people:

This may certify that the bearer, Lorenzo D. Grosvenor, has been personally known to the subscriber for more than 37 years as a humanitarian of deep sincerity, sacrificing personal comforts to a great degree of personal suffering to elevate the fallen brother man, particularly the inebriate.

He is worthy of extensive patronage by reform societies as a lecturer or as a Samaritan minister of the oil and wine of healing those wounded and bruised by dissipation.

Employment and remuneration given to him will help to save the public from the expenses of pauper houses, courts and prisons.

Your truly,
Giles B. Avery,
Mount Lebanon, Columbia Co., N. Y.

Quarterly Meeting.

The Spiritualists and Liberalists of Wis., are invited to attend a three days' meeting in Omro, Wis., Sept. 29th, 30th and Oct. 1st, 1876. The meeting will be called to order Friday, Sept. 29th, at 10½ o'clock A. M. Speakers engaged—Susie M. Johnson of Chicago, and Capt. H. H. Brown of Iowa. A good time may be anticipated. Officers for the ensuing year will be elected. Don't let rainy weather frighten you from attending, as our dining hall is connected with our hall. Let all come prepared to contribute their mite, that the meeting may be a success financially.

Isaac Orvis, Pres.
Dr. J. O. Phillips, Sec.
Northern Wis., Spiritual Convention.

The Spirit-World.

I am quite sure that all the readers of the JOURNAL, must have been gratified in perusing the three contributions of Dr. Woldrich on the above subject; but my impression is, that many will dissent from his conclusion as to the "absurdity and falsity of the old seven-sphere theory," as he termed it. He commences with the especial object of demolishing this doctrine. He gives us a large number of facts, as he calls them, derived from his wonderful medium, Lucy, obtained in realms to which he had especially directed her attention; such as the planets Saturn, Jupiter and their Satellites, and also to all the other planets belonging to our solar system; but it must have been noticed, that he entirely neglected to direct her attention to an examination and report of the condition of the spheres, which we have been assured belong to and surround each of the planets, all having their own distinct spheres, or homes of the spirits.

He concludes that it would be utterly impossible for the spheres, if they extend only about one thousand miles from the earth's surface, to contain all the spirits that have lived upon the earth during the last six thousand years, and so he thought it quite unnecessary to direct Lucy to make any examination. In this I suspect the doctor has made a mistake.

The doctrine of the spheres seems to have run through all ages and times, beginning so far as we now know, with the Hindoos two thousand years before the time of Christ. They are referred to in their work on the religious doctrine and discipline called the Ghutr, published at that period. They said there were seven spheres above the earth and seven below, believing then that the earth was an extended plane. Since that time the idea of seven spheres seems generally to have prevailed, and it is only within the last thirty years that we have obtained any certain or definite information in regard to them.

If the doctor will examine "Nature's Divine Revelations," by Andrew Jackson Davis, whom Thomas Paine pronounced in his able work called the "Philosophy of Creation," the greatest man then living upon the earth, he will find from page 647 to 677, a beautiful description of these spheres. The "Philosophy of Creation" was written by Paine's own power controlling the submissive medium H. G. Wood of Vermont, in 1854 seven years after the publication of Davis' great work. He will find in this work of Paine a fair and apparently honest description of the spheres. He tells us that he had attained to the sixth sphere, not yet enabled to go to the seventh, and all that he knows about the seventh was by influx, as he terms spirit communion. The seventh sphere he says, is not joined to, or connected with the others, but far off in immensity independent of all worlds and the home of perfected and glorified spirits.

Now, may not this seventh sphere referred to by Paine, be the same as visited by Lucy; the Sun, or Sirius, or Arcturus, and described by her, or the Milk Way? It is quite reasonable to suppose that Saturn, Uranus and Neptune, with their Satellites have become so purified as to be only spirit homes. They were no doubt thrown off from the Sun millions of years before this earth was formed, and have had ample time for purification, and to become celestial abodes. I see no difficulty in believing that the inhabitants of the spheres pass as they become purified by love and wisdom, from the second to the sixth, and ultimately to the sphere outside of all worlds belonging to our system. If the largest part of what we call fixed stars and the Milky Way are all spirit homes, there can be no difficulty about room. The spirits may pass on as regularly through the spheres as death succeeds life upon the earth.

Goodrich in his history of all Nations tells us, that the Chaldeans have a history dating back to the origin of human society 473 000 years. If this be true who can contemplate the number of spirits that have passed on through our spheres.

Davis gives us the order of the spheres thus: "The first is the Natural; the second is the Spiritual; the third the Celestial; the fourth the Supernatural; the fifth the Super-spiritual; and the sixth the Super-celestial." He says, "there is an incessant transition from the third to this sphere"—the sixth—"and also an immense transferration from this to a still higher."

Now with such minds as Paine, giving us direct information from his Spirit-home, and Davis, given in a trance when but an untutored lad, knowing nothing in a normal state about such things, I think we may with propriety ask the doctor to send Lucy especially to examine the spheres. I can-not give up the testimony of such minds as referred to, without more evidence than the Doctor has given us. I am exceedingly thankful to him and to Lucy. They have cleared the sphere theory from all difficulty, showing us how readily the spheres may be relieved by spirits passing on to higher homes. Those spirits that come to us, giving indisputable manifestations of their being and presence, are no doubt yet dwellers in the spheres. Paine tells us that no spirit leaving the earth goes directly higher than the fifth sphere, and will there generally remain long, before attaining to the sixth, and still longer before reaching the seventh.

It may be supposed by the Doctor that the spheres being totally intangible to our senses, can not have an existence; but all who have become conversant with the Modern Spirit Phenomena, know that neither spirits in their normal condition, nor the spirit homes are to be seen by mortal vision. The apostle Paul in his great discourse on Mars Hill, addressing the Athenians upon the existance of an Infinite Spirit, said, "In Him we live, move and have a being." Now this testimony I fully believe, as our eyes are not made to see spirit essences. The truth of Paul's testimony may be illustrated by a familiar similitude. The atmosphere which we breathe, presses upon our bodies fourteen and a half pounds to the square inch, making about thirteen tons pressure upon every adult. This would instantly crush us to death, were it not for the elastic force of the air within, counterbalancing that which is without. But we do not see this atmosphere, nor can we see electricity in its normal state, which we know pervades all things else. Why then should we doubt that an Infinite Spirit is in and about us continually as Paul said, and individuated spirits as Milton said, and the spirit homes or spheres as Davis and Paine have said.

That we do not see the Infinite spirit, nor individuated spirits, nor the spheres, is no evidence of their non-existence. Our bodies and the earth are both the same in kind and we see them, so the spirits and the spirit-homes should be the same in kind and visible only to spirits. The light and heat of the sun come to us through these spheres, as readily as through the atmosphere, which we know as to its materiality and density. Milton tells us that millions of spirits walk the earth unseen, both when we wake and when we sleep.

Lucy tells us that she found the planet Mars surrounded with an atmosphere very difficult to penetrate, and yet she fails to say a word about the spheres of Mars. Will the Doctor please send Lucy immediately and see about this matter and let us know who is correct?

Very Respectfully Submitted,
A. S. L.

Philadelphia, Penn.

Hemlock Hall—Twenty-first Yearly Meeting of the Friends of Human Progress, at North Collins, N. Y.

Twenty miles south of Buffalo, on the Buffalo and Jamestown Railroad, is the little village of Kerr's Corners, or North Collins, and a mile or more west, across a fine valley, is a forest grove, on a gently swelling hill. In this grove is the rude Hemlock Hall, into which a thousand people can crowd, and around which a thousand more can stand and hear. For seventeen years these yearly meetings have been held there for the discussion of whatever pertains to human progress. No reform has been set aside; no new movement has been ignored, but all have been met and sifted with candid earnestness. Of late years Spiritualism has held that high place its importance makes fit, while the rights of woman, marriage, parentage, temperance, etc., have had due thought and able speech. No meeting of any kind has such influence in all this region. With some exceptions, liberty of speech, order and decorum have gone on together, giving weight and power to the meetings. This year the first session, on Friday Sept. 1st, opened with about two hundred persons, and George W. Taylor was made chairman. Next day some six hundred came by cars and carriages, and on Sunday eight hundred and fifty wagons and carriages were counted on the grounds, and four thousand would not overstate the number present.

Messrs. Taylor, Beals, Whipple and Stebbins spoke at length, Mr E L. Watson gave two fine and valuable addresses, and spirited conferences filled the time.

The general feeling was that in spiritual power, earnestness, and depth of interest, no previous gathering had hardly equalled it. No policeman was ever called to keep peace; no riot or malignant mischief; no theft or noisy drunkenness has ever troubled these meetings. Nathaniel Tucker, whose pleasant farm house is in sight of the grove, generously gives the use of the premises for all these years, and if young people get a little noisy, he and others can tone down their hilarity by a few decided yet kindly words.

Each year a committee is chosen by the people here to plan for the meeting, and at its close they cease to be, and their successors are chosen in due season.

So long as this excellent meeting maintains its value and influence and the kind hospitality of the good people holds out, it will no doubt be kept up. So far we can say, "It is good to be here."

G B STEBBINS

Married.

Married, Sept. 9th, 1876, at Porter Montague's Park, Geneva Lake, Wis., by MRS. H. MORSE, Minister of the Gospel—MR. JOHN W. COWAN and MRS. SARAH GREEN—both of St. Charles, Ills.

Business.

The Wonderful Healer and Clairvoyant—Mrs. C. M. Morrison.

—Thousands acknowledge Mrs. Morrison's unparalled success in giving diagnosis of disease by lock of hair. And thousands have been cured with vegetable remedies, magnetized and prescribed by her Medical Band.

DIAGNOSIS by Letter. Inclose Lock of Patient's Hair and $1.00. Give Age and Sex.

REMEDIES sent by mail to all parts of the United States and Canadas.

☞ Specifics for Epilepsy and Neuralgia.

Address MRS. C. M. MORRISON,
P. O. Box 2519, Boston, Mass.
Residence No. 4 Euclid street.
Take Grove Hall and Dorchester street cars.
v20n16t18

The Old and New Plan.

Medical men do not deny that many chronic diseases formerly unsuccessfully treated by medicines have been, since the introduction of Electricity, Turkish and other Medicated Baths, found curable by one or the other of these means. Unfortunately, their use has been too frequently in the hands of ignorant pretenders, and thus their grand qualities in a measure reduced. The finest institution in the West, embracing all the varied classes of Bath and Electric treatment, will be found at the Grand Pacific Hotel, Chicago, under the direction of Dr. G. C. Somers, and Mrs. Somers, and there we would recommend all chronic sufferers to go. 21n8t2

Thousands are Cured of the use of Narcotics, but Object to its being Published.

The following case of a perfect cure of the pernicious habit of using narcotics by Mrs. A. H. Robinson, 894 Dearborn St., Chicago, is published by consent. Here follows the correspondence in full upon the subject:

MRS. ROBINSON, 894 Dearborn St., Chicago, —DEAR MADAM:—I received a letter from my sister, which I enclose, about your remedy advertised in the RELIGIO-PHILOSOPHICAL JOURNAL. Do you think there is any use trying to help her. I haven't much faith that she can be helped, and it is hard for her boy who is working for $2.50 a week, or myself to pay $5.00, unless there is some hope, but if you think there is any prospect of success, you can send the medicine with full instructions how to be taken. Send it to Mrs. Agnes VanAernam, Little Valley, N. Y.

G. W. GALLAWAY.
581 W. Erie St., Chicago, Ill., Nov. 4, '75.

LETTER TO HER BROTHER STATING HER CASE:

DEAR BROTHER:—Your letter came to hand last night, I was happy to hear you had been to see Mrs. Robinson and that there is hope of helping me to get cured of this awful habit, I will now state what she wishes to know of my case. It will be four years next January since the Doctor began to give me morphine powders, which he gave me all winter. Two years after my babe was born I got so I used two bottles a month. I now use opium, but increased the quantity, I now use 25 cents worth a week. My health is middling good except the catarrh, I think it is, have no cough, but spit up a great deal of stringy matter, this I have had five or six years, but grows worse, my age is 45 last July. Frank is a noble good boy to offer to pay the $5, and I know you will both be blessed in trying to help me out of this trouble. Hope to hear from you soon.

Your Sister,
AGNES VANARNHAM.
Little Valley, N. Y., Oct. 30, '75.

Mrs. Robinson diagnosed the case and furnished her usual opium remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, and here follows the report from the patient cured:

MRS. A. H. ROBINSON, 894 Dearborn Street, Chicago, Ill.:—Words can not express my thanks to you and the good angels for providing a remedy to free me from that tyrant—opium. I took the last dose a month ago. I have a little in the house but have no desire to touch it. I took about two-thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recommended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours,

AGNES VAN AERNAM.
Little Valley, N. Y., March 20, '76.

MRS. A. H. ROBINSON, 894 Dearborn St., Chicago, DEAR MADAM:—Words will fail me to express my gratitude for the great and good result you have effected, in curing my sister of that cursed habit of using morphine. The small sum of $5 a box for the opium remedy (one box having cured her) is like no pay at all.

Your ever grateful friend,
T. W. GALLOWAY.
No. 581 Ada St., Chicago.

Scrofula Cured by Spirit Power.

MRS. A. H. ROBINSON, 794 Dearborn Street, Chicago, Ill., *Dear Madam:*—This is to certify that you have cured my daughter Lillie of the Scrofula. It has been about two years since she was cured, and there has been no symptoms of a return of the disease. She had a solid tumor as large as a hen's egg on the side of her neck, that too has entirely disappeared.

JNO. W. GILES.
Burlington, Iowa, May 31, '76.

HIS WIFE WAS CURED.

MRS. A. H. ROBINSON, 894 Dearborn Street, Chicago, Ill., *Dear Madam:*—Enclosed find lock of hair and two dollars for further examination. The medicine and your magnetized papers have produced most wonderful and happy effects on my wife's health. She commenced improving from the first using the prescription. We can not find language to express our gratitude to you and your spirit guides for the benefit they have rendered her. You will see by the lock of hair enclosed if she needs any further treatment. She thinks she is quite well. How wonderful are the efforts of your medicine and magnetized papers in so short a time! The old mode of practice of medicine will soon be swept out of existence.

Yours with many thanks,
R. B. GILLSON.
Frankfort, Ky., May 29, '76.

Corns and Bunions Speedily Cured by Spirit Prescription.

Mrs. A. H. Robinson Medium, 894 Dearborn St., Chicago, Ill.—Your reply of the 25th of Feb., came duly to hand. I tried the remedy you gave me for corns. It acted first rate. It cured my corns so that I now have no soreness at all from them.

Respectfully Yours,
E. WHITESIDE.
Frankfort, Ky., Mar. 16th. '76.

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

During the years 1874 and 1875, Mrs. Robinson treated 6443 patients by letter, and over 2000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physicians—most of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

Testimonials.

The Spirits Defined the Disease through a Lock of the Patient's Hair, when the Attending Physician could not.

MRS. A. H. ROBINSON.—MEDIUM:—My wife was taken about six days ago with a pain in her thumb, like as if a splinter had got into it. In about three days it increased to a very severe pain, extending to her body in red streaks. The pain has somewhat subsided, but the swelling continues unabated. We do not know whether there is any splinter in it. Enclosed find lock of her hair and three dollars. She seems nervous and a little flighty at times; her arm is twice as large as it usually is; her age is 58.

Very truly yours,
JACOB A. FLOURNOY.
Marionville, Mo, Jan. 16, '76.

Mrs. Robinson, under spirit control, diagnosed the disease and prescribed the remedy, and here follows the first report, made ten days afterward:

MRS. A. H. ROBINSON, MEDIUM, Chicago:—Yours of the 18th was received in due time. My wife is still living and promises to get well. Her arm has been opened in four places; is now discharging considerably. The swelling has subsided a good deal. Your diagnosis and prescription was submitted to the attending physician, who took it very kindly. You was the first that called it Erysipelas, which is now agreed to be correct by all. I think your band of spirits can assist us much in effecting a final cure.

Very truly yours,
JACOB A. FLOURNOY.
Marionville, Mo., Jan. 30, '76.

A Spirit Physician Materializes and Cures His Sick Patient.

MRS. A. H. ROBINSON, Medium, Chicago:—Will you please send me some magnetized papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad-shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was totally unconscious. The next morning when I awoke I was lying flat upon my back (a position I never take in sleeping), the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spirit-world, I was so free of pain.

Yours respectfully,
MRS. S. I. PECK.
Topeka, Kan., April 12th, '75. Box 651.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Prescription.

A. H. ROBINSON.—MEDIUM.—CHICAGO.—I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other.

Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I remain,

Yours with Respect,
LEWIS C. POLLARD.
Los Nietos, Cal., Oct., 3rd, '74.

Mrs. Robinson diagnosed and prescribed for the case, and the results will be seen by the perusal of the following letters.

MRS. A. H. ROBINSON:—Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I remain,

Your Humble Servant,
LEWIS C. POLLARD.
Los Nietos, Cal., Dec. 9th, '74.

MRS. A. H. ROBINSON:—I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself.

Yours with Respect,
LEWIS C. POLLARD.
Azusa, Cal., May 29th, '75.

MRS. A. H. ROBINSON,

Healing Psychometric & Business Medium.

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO.

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

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Mrs. A. H. Robinson, 894 Dearborn St., Chicago, Ill.—Your book of Testimonials came to-day—was glad to get it. I have some Testimonials which I will enclose to you for use.

W. F. BURLEY.
Tama City, Iowa, Mar. 20, '76.

This is to certify that W. F. Burley, of Tama City, Iowa, did on date above, send to Mrs. A. H. Robinson for box of Tobacco Antidote, and after using one box according to directions, it took away all desire for Tobacco. I would recommend it to all tobacco users.

W. F. BURLEY.
Tama City, Iowa. Feb. 10, '76.

Mrs. A. H. Robinson.—After using Tobacco for more than 25 years, I got a box of your agent, W. F. Burley, and it has cured me from using the same. Tobacco users try it.

JAMES THORNBURN.
Tama City, Iowa, April 10, '76.

Mrs. A. H. Robinson.—I used one box of your Tobacco Antidote in April, 1875, and it effectually cured me from using tobacco. It is the best thing of the age.

W. LEONARD.
Tama City, Iowa, Mar. 10, '76.

Mrs. A. H. Robinson.—This is to certify that I procured a box of your Tobacco Antidote from W. F. BURLEY, and it has cured me from using tobacco, after using it for years.

CHARLES GAGE.
Tama City, Iowa, Feb. 15, '76

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Voices from the People.

PRAYER.—Man is a devotional being, and at times delights in prayer. That it has proved efficacious in numberless cases of disease I have no doubt. Then why not speak favorably of prayer on all occasions? You talk flippantly in regard to it. Perhaps I have not been out of the Orthodox church long enough to become accustomed to the habits of Spiritualists.—*Don. Smith.*

We do not condemn the use of prayer. Those who take pleasure in bowing down humbly before God or the angels, should do so, and we will not deride them for so doing. All, perhaps, at times feel in a devotional mood. We are willing to admit, too, that prayer has proved efficacious many times in the cure of disease. Dr. Newton always utters a prayer when he makes an effort to heal a person. But our objection to prayer is simply its claim of offering to mankind an infallible remedy for the ills of the flesh. The fact that cures have been effected through its instrumentality does not recommend it as a sovereign balm in all cases. Just think of it, Mabilon was almost an idiot until he reached the age of 26, when he fell down a stone stair case, fracturing his skull, and was trepanned. Strange to say, from that date he became a brilliant genius. Supposing that the same change had been caused through the instrumentality of prayer from Moody and Sankey, what a furore it would have caused throughout the whole religious world. The celebrated Dr. Pritchard mentions the case of three brothers, who were, comparatively speaking, idiots. One of them received a severe injury on the head, and from that moment his mind became illuminated, and he succeeded in making a successful barrister. Supposing he had recovered under one of the soaring prayers of Hammond, what a commotion would have been caused in the religious press. Then again there was a patient in an asylum, who was laboring under a "financial delusion"—was going to pay off the national debt, etc. At last an epileptic patient, badly irritated at his importunities to buy imaginary shares, hit him a severe blow on the nose. Strange to say he commenced recovering at once. These are facts recorded on the pages of history, and yet we do not present them to the world in order to beget a violent spirit in the treatment of disease—not by any means. Prayer has, too, in isolated cases, cured disease, yet it is not a universal panacea any more than violence is. One will prove efficacious, no doubt, as often as the other. We do not deride prayer, Bro. Smith. If it does no good in relieving disease, it certainly will do no harm. Every one is at liberty to try it. The above examples given are only illustrative of the peculiarities of disease, which invariably yields when the right agents are employed.

ORGANIZATION.—Any organization to be successful must be controlled wholly by the Angel-world. Any organization based on big salaries, money, egotism, or creeds, will fail.—*Dr. Thomas Lewis.*

THE DEVIL AND DARWIN.—In early times, Satan was regarded as the ugliest scamp in creation; and those who have been privileged to see an illustrated book of the fifteenth century will remember how he seems to concentrate in him all the most terrific and brutal qualities of the barbaric imagination. We don't forget the very earliest ideas as to the divine origin of Satan. He was the greatest of the rebel angels—Lucifer, son of the morning; and he figures grandly in the Book of Job and in Milton's Paradise Lost. Indeed it has been said by daring critics that "Milton has done more to keep the Devil alive than any other single author." It is certain, however, that after Milton a period of degradation set in in the popular conception of Satan. But at length with the revival of philosophy and the progress of science the form of the personality, if not the character, of Satan began to improve. His tail either dropped off or got worn away by sedentary occupations; his horns and cloven hoofs disappeared; and then he sprang forth in Goethe's Faust and Bailey's Festus in the form of a gentleman, with the instincts of a ravenous question—in fact, a grand skeptic. From this we may infer that Satan for some time past has been subject to the laws of morphology or evolution. Certainly, he was once as ugly as an ape; now he is as handsome as a prince. If this process only goes on long enough, it would be hard to foretell what might become of the grim personality. Happily, there is little danger of his abolition while evil exists. The hold which he has got on the human mind is too profound for that.—*Glasgow Herald.*

The bigoted religionists of the past have invariably given Satan a hideous form. Pollock describes his home as follows; how else could he be but hideous, in the conception of mankind generally?

"Wide was the place,
And deep as wide, and ruinous as deep,
Beneath I saw a lake of burning fire,
With tempest tossed perpetually, and still
The waves of fiery darkness, 'gainst the rocks
Of dark damnation broke, and music made
Of melancholly sort; and over head,
And all around, wind warred with wind, storm howled
To storm, and lightning, forked lightning, crossed,
And thunder answered thunder, muttering sounds
Of sullen wrath; and as far as sight could pierce,
Or down descend in caves of hopeless depth.
Through all that dungeon of unfading fire,
I saw most miserable beings walk,
Burning continually, yet unconsumed,
Forever wasting, yet enduring still;
Dying perpetually, yet never dead.
O'er their heads a bowless cloud,
Of indignation hung; a cloud it was
Of thick and utter darkness, rolling, like
An ocean tide of livid, pitchy flame;
With thunders charged, and lightnings ruinous,
And red with forked vengeance, such as wounds
The soul; and full of angry shapes of wrath,
And eddies whirling with tumultuous fire,
And forms of terror raving to and fro,
And monsters, unimagined heretofore
By guilty men in dreams before their death,
From horrid to more horrid changing still
In hideous movement through that stormy gulf."

The Devil is improving in the conception of mankind; so is God. We are glad of it, for it shows a healthy growth in the human family.

WORCESTER, MASS.—W. L. Jack, M. D, writes.—Your valuable JOURNAL finds its way here among many of the citizens of this place and is a firm rock of solid truths to the patrons of it; indeed it is just the paper for the multitude who seek it. The JOURNAL you see in our best houses and with our best people, and it has hosts of friends despite of the old croakers who attempt to kick against it. It is a permanent institution. Spiritualism is not dead here—I find the people awake, and eager for the bread of life. I have been highly entertained here by my friends, and wish to thank them for their kindness through your valuable columns. The same manifestations given through Mrs. Suydam, is now occuring with me.

MAHOMET.—Pondering over the traditions of the Jewish legends, the story of Jesus whom he loved fortified with his own intuitive perceptions and theosophical lore, his eyes have regarded the Christian images and paintings on every side, female infanticide and other evil customs, he declared to the world his mission and the spiritistic influence which were his credentials. He succeeded in his mission. Whether it be among the Moorish ruins of Spain, the decaying palaces and mosques of India, or in the successors of the learned Arabic schools from which the Crusaders brought luxury and scientific wisdom to Europe, the name of Mahomet is synonymous with a belief in one Allah and one alone.—*Charles Sotheran, in Scientist.*

Every system of religion must have a wonderful surgical operation connected with it. The Christians have the "rib story," and the followers of Mahomet will assert that when he was a boy the Angel Gabriel cut out his heart, squeezed all the impure blood out of it, placed it back in his body again; and ever afterwards it beat with perfect regularity. If the great men of the past—so far as history records—were living to-day, they would cause but little stir in the world. Place Ben Franklin by the side of Prof. Tyndall, Galileo by the side of Prof. Huxley, Pythagoras by the side of Prof. Crookes, and those ancient characters would sink into insignificance. Place Mahomet by the side of Robert Collyer, and the former would be overshadowed by the latter's goodness and greatness. But some feast off of the past, and ignore the living present.

MAGIC.—There are also suffumigations under opportune influences of the stars, that make the images of spirits to appear in the air or elsewhere; such as coriander, smallage or celery, and hemlock, the fumes of which will attract spirits and render them visible, hence they are called spirit herbs. There is also fume made from the root of the reedy herb sagapen, with the juice of the hemlock and henbane, the herb tapsus barbatus, red sanders and black puppy, which makes spirits and strange forms appear; but if smallage be added, they are driven away from any place, and visions are destroyed; so, also, the fume of calamint, peony, mints, and palma-christi drives away evil spirits and vain imaginations.—*Henry Cornelius Agrippa, in Scientist.*

The prophet who is exceedingly cautious will generally locate his predictions at a time when he will be probably dead, or his prophetic sayings forgotten. Such men are wise, thereby escaping persecutions on account of their failures or ignorance. Now, if Cornelius had given the proportion to be used of the respective articles above enumerated, we could then have tried the experiment, and found out whether they attract spirits the same as a manger full of fresh grass will a hungry horse, or a plate of fresh oysters a starving man. But like the wise prophet, Agrippa has "left out" important points, and we are "left" in the dark, while the spirits remain unattracted. We exceedingly regret this omission—he might as well kept silent.

REPORTS OF MEETINGS.—Give us only a brief synopsis. Our readers care nothing about the meeting commencing at 10 and adjourning at 12; then commencing at 1 and adjourning at 5, and so on. They simply would like to know who participated in the exercises, the number present, and the general feeling that prevailed. If any striking incident, give it briefly. If.

PECK.—J. G. Tilley, of Los Angeles, Cal., thinks that Peck, who is now exposing Spiritualism, possesses well developed medium qualities. If he does, his present conduct renders him too contemptible for notice.

CLAIRAUDIENCE.—The speech of an angel or a spirit with man is heard as sonorously as the speech of a man with a man, yet it is not heard by others who stand near, but by myself alone; the reason is because the speech of an angel or spirit flows first into the man's thought, and by an internal way into his organ of hearing, and thus moves that from within; but the speech of man with man flows first into the air, and by an external way into his organ of hearing, and moves it from without. Hence it is evident that the speech of an angel and of a spirit with man is heard in man, and because it equally moves the organs of hearing that it is equally sonorous.—*Swedenborg.*

Is it true, then, that the clairaudient first think of what they hear? Such must be the case if the speech of the spirit "flows first into man's thoughts." Is it not the case, however, that the spiritual ear vibrates in compliance with certain well defined laws, enabling the medium to hear with his spiritual ears?

CRAMPS CURED BY A SPIRIT.—On another occasion, when suffering from awful cramp, I felt so desperate, that I begged my husband to give me a lead pencil, saying, "Now it's all the same to me, whether it's the devil or no, if only it will help me." I took pencil and paper, and to my great astonishment and terror, I felt my arm violently shaken, and saw broad letters written without having any idea what the words were. An old friend manifested, and gave us prophecies, which were soon afterward fulfilled. This spirit also begged me to let him write, saying that it would heal all my cramps, which in the course of time proved to be true. My husband and myself were strongly moved. I could not sleep the whole night. Next morning I prayed fervently to God to take this power from me, if bad, or to guide me in the right use of it, if good. I saw that there was a power acting independent of my thoughts, as it wrote mechanically upon subjects I was not thinking about.—*Baroness Adelma Vay, a resident of Austria.*

Here we have an example where the spirit caused pain (cramps) in order to get control of the medium, knowing she would submit, if she could be relieved of such torture. Where a spirit brings compensation for suffering that he may inflict, you may rest assured that he has no evil impulses. But where a spirit tortures a person and has no power or disposition to furnish a compensation therefor, you may rest assured, that he is of a malignant nature, and the sooner you get rid of his influence the better.

MANTUA, O.—D. M. King writes.—Our meeting was a grand success. The good work goes bravely on in this section. What we want now is a good materializing medium, and if you will send us one, we will do all we can to help him along.

STRANGE PHENOMENA.—A correspondent of the Portland Argus writes:—On the evening of August 1st, there occurred at the residence of a well-known family in Deering a remarkable phenomena, or what Spiritualists would call a wonderful manifestation of spirit presence. The facts appear to be as follows: The family (consisting of a son about 35 years old, his wife, sister and mother, an old lady some 80 years of age) were about rising from the tea table, when the son was observed to be intently scrutinizing the water pitcher, standing near him on the table. The usual questions were asked him as to what he saw, when he called their attention to a likeness clearly mirrored upon the surface of the pitcher, which they severally declared to be perfect likeness of the father, who passed away the 1st of October last. The picture in appearance was like a light but distinct photograph upon a white background. So critical were they, thinking it might be the result of some shadow or imperfect light, that they changed their positions and removed the curtains, but the picture still remained perfect. The pitcher was then removed, washed and placed in a different position, when the likeness appeared much clearer than before and in the act of laughing. It continued to be visible nearly ten minutes, and then faded away. It is scarcely necessary to say that it could not have been the shadow of the son's face, nor any person present being wholly unlike them all. The father was advanced in life, with a full beard of a peculiar style. He was a man of unimpeachable character, well known in Portland and vicinity.

SUICIDE.—In New York City, a young lad of 16, clerk in a banking-house, shot himself, and no cause is known why he did it. For the suicide of fools and madmen, of grown-up male idiots and adult maudlin women, we may at least invent some excuse, but what excuse will be sufficient to explain this dreadful propensity of children to commit self-murder? What possible cause can there be that the dawning of life should be so clouded over? Young life never has a denouement of tragedy. There is no situation in childhood so desperate and distressing that there is not a strong probability of relief.—*Ex.*

Suicide on the part of the young is often caused by prenatal impressions. There is in the immediate vicinity of Quincy, Ill., a Rootdigger Indian family. About fourteen years ago the mother witnessed a terrible encounter between her husband and a bear, and not long after, gave birth to a child, which is not only idiotic and monstrous in conformation, but in every movement of its body and limbs, manifests the action of a bear. It growls and whines, and manifests great delight in pawing and fondling the little papooses, and takes great delight in wallowing in mudpuddles. It is often the case that the impulse to commit suicide is born with a person, a transmission from the mother. How important then that mothers should always be cheerful and hopeful while developing the unborn child.

BINGHAMTON, N. Y.—H. P. Brown writes.—J. M. Peebles lectured here three evenings last week on his trip Around the World to intelligent audiences, and yesterday we had three rousing discourses from him, and also in connection with his three lectures from Bro. J. H. Harter, of Auburn, N. Y., to a well-filled house.

HAVE THE LOWER ANIMALS SPIRITS?—I have been struck with Georgina Weldon's statement that in the dusk of the evening, her nurse and a pupil walking in her garden, saw the spirit of her old dog walking towards his grave. This reminds me of the statement made by Mr. Home to the committee of the Dialectical Society, as given in page 193 of the Report. On his being asked if he had seen the spirit of a lower animal—"the spirit of a dog, for instance"—replied "No," but that he had seen birds.—*Henry G. Atkinson, F. G. S.*

Wonder if those animals that John the Revelator saw in a vision, with so many horns, are also still in spirit-life?

AN EXTRAORDINARY STORY.—The following is from a Study of Hawthorne, by George Parsons Lathrop. (Boston: Osgood & Co; London: Trubner):—"A pedler, named Domicicus Jordan, was to day in Uncle Richard's store, telling a ghost story. I listened intently, but tried not to seem interested. The story was of a house, the owner of which was suddenly killed. Since his death, the west garret window can not be kept closed; though the shutters be hasped and nailed at night, they are invariably found open next morning, and no one can tell when or how the nails were drawn. There is also on the farm an apple-tree, the fruit of which the owner was particularly fond of, but since his death no one has been able to get one of the apples. The tree hangs full nearly every year, but whenever any individual tries to get one, stones come in all directions, as if from some secret battery or hidden catapult, and more than once have those making the attempt been struck. What is more strange, the tree stands in an open field, there being no shelter near from which tricks can be played without exposure. Jordan says that it seems odd to strangers to see that tree loaded with apples when the snow is four feet deep; and what is a mystery there are no apples in the spring, no one ever sees the wind blow one off, none are seen on the snow, nor even the vestige of one on the grass under the tree; and that children may play on the grass, under and around it, while it is in blossom, and until the fruit is large enough to tempt them, with perfect safety; but the moment one of the apples is sought for, the air is full of flying stones. He further says that late one starlight night, he was passing the house, and looking up, saw the phantom walk out of the garret window with cane in hand, making all the motions as if walking on *terra firma*, although what appeared to be his feet were at least six yards from the ground; and so he went on walking away on nothing, and when nearly out of sight, there was a great flash, and an explosion as of twenty field pieces, then—nothing.

The house is so infiltrated with his magnetism that he can render himself visible. When that is exhausted, as it will be eventually, he then will be compelled to dispense with his nocturnal visits, and leave the garret window alone.

PLUM HOLLOW, IOWA.—John S. Shirley writes.—"If there is any public lecturer in this State, or in any of our neighboring states, who is zealous enough in the cause of Spiritualism, to take the risk of coming here and delivering a course of lectures, and if possible otherwise to demonstrate the fact of spirit communion, now is the time." Will not some good lecturer or test medium respond to the call of Bro. Shirley.

JOAN OF ARC.—Joan of Arc grows more illustrious as her character and career become more fully known. Even Voltaire, who wrote the famous "Pucelle," did justice to Joan of Arc in his series "*Essai sur les Moeurs*." Though he speaks lightly of her youth, of her audacious attempt, he can not help being moved by her simplicity and courage. "This heroine," he says, "worthy of the miracle which she feigned, was judged in Rouen by Canchon, Bishop of Beauvais," etc. He speaks of her answers before the tribunal as "worthy of being eternally famous."—*Investigator.*

No doubt Joan was a highly developed medium. When only thirteen years of age she had visions, spirits showed themselves to her, she heard their voices and consulted with them. At one time a suit of armor was made for her, and equipped with a sword which was found buried in the church of Saint Catherine, she placed herself at the head of 10,000 troops, commanded by efficient officers, attacked the English who were beseiging Orleans, finally routing them. Verily, she was under the guidance of spirits.

DARK SEANCE WITH DR. MONCK OF ENGLAND.—Just then a beautiful light was discerned floating about, which disappeared, but was immediately followed by another, which floated down towards the table, and gradually enlarged, until it assumed the shape of a full-sized man's hand, which, by a peculiarity in the shape of the thumb, was recognized by some of the sitters as the hand of a deceased relative. This was followed by a very small child's hand, which disappeared, and was followed by what appeared to be the hand of a female. This hand after a time approached me, and descending towards the table, while I was intently watching it, took the violin by the bridge and attempted to shake it from my fingers; when I let go the instrument it was taken to another part of the table. Another luminous hand bestowed much attention on one of the sitters, caressing him very affectionately, and before leaving unbuttoned two of his vest buttons, which were not at all easy to unbutton.—*William Jackson, in Medium and Daybreak.*

The idea is generally inculcated by spirits, that it is the application of phosphorous that renders the spirit hand, etc., luminous. Phosphorus is so named from its property of shining in the dark. It was first discovered by Brandt in 1668, an Alchemist of Hamburgh. It is now extracted by the chemist from *bone earth*, by a process contrived by Scheele. The bones are calcined so as to destroy the animal matter, and being powdered, are mixed with water, to which half their weight of sulphuric acid is added. The bone earth consisting chiefly of phosphate of lime, is thus decomposed, sulphate of lime is formed, and phosphoric acid is evolved. The spiritual chemist, however, extracts it from the medium and those present in the circle, and charging the face, hand or arm with it, the same becomes luminous. The day is not far distant when the spirit will be enabled to illuminate the whole form.

LAMBERTVILLE, N. J.—Wilson Bray gives his experience with Wm. Eddy at Ancora, N. J. The seances were held under strict test conditions. He saw an Indian spirit in full costume, also the medium at the same time; he examined the cabinet but could find no chance for imposture. During one evening six Indians of different sizes and dressed differently, walked forth from the cabinet. At another seance Honto, the Indian squaw, appeared, showing the medium in the cabinet at the same time. She danced with a granger who is fully six feet in height. Mr. Bray says "It was the liveliest dance I ever witnessed, and the whole performance seemed incredible." Mr. Bray's own dear mother then appeared and was recognized. "Words," says he, "can not express the joyful surprise that thrilled my heart." After she disappeared, a friend of his, dressed in federal uniform appeared, and was recognized. Mr. N. L. Fowler's daughter, of Ancora, then stept out, and was recognized. Henry Clay, the statesman, then came, and shortly after President Lincoln, who was immediately recognized. We are glad to know that Mr. Bray's visit was attended with such happy results.

VIEWS OF SWEDENBORG.—What is the nature of the correspondence between the soul and the body, or between those things which are of the spirit which is within man, and those which are of the body which are out of him, may appear manifestly from the correspondence, influx, and communication of the thought and apperception which are of the spirit, with the speech and hearing which are of the body. The thought of a man speaking is nothing but the speech of his spirit, and the apperception of speech is nothing but hearing of his spirit.—*Arcana Celestia.*

Spirits teach that in spirit-life, thoughts can not be concealed, hence they must constitute a language. On earth it is often the case that the thoughts take a certain well defined shape, or project themselves on the retina of the eye, in compliance with a law but little understood. Talma, the actor, could think of a skeleton, and immediately the form of one would appear before him. A celebrated painter could also by intense thought project before him the form of any person he had previously seen. It appears from the confession of an opium eater, that he could see whatever his thoughts indicated. The vacant space around him was constantly peopled with visions and phantasms of terror or of beauty. Whatever was a subject of thought and was capable of being visually represented, formed themselves into visions or phantoms of the eye, and swept before him in order and distinctness, no less marked and imposing than if the real objects themselves had been present.

TRUMPET SPEAKING.—I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.—*Rev. 1: 10.*

At the present time spirits can speak through a trumpet, and why not do the same in ancient times? From the manner which the Bible alludes to the voice, we are led to believe the spirit was using a trumpet. We should not attempt to prove modern manifestations from the Bible; on the contrary it is far more desirable to prove the reality of the spiritual phenomena in the Bible by those of the present day.

OAK BAR, CAL.—T. M. Kelley speaks in high terms of Hudson Tuttle's allusion to President Grant on the "Bible subject." He says: "I believe there are about 450 different Christian denominations, all getting their doctrines from Pres. Grant's Bible. Now, if there has already arisen 400 orders, may there not yet arise 400 more; and yet all, according to Grant, be sincere, pure Christians. May be this great word of God, the Bible, after all is a material, human production, and like matter, divisable ad infinitum.

MATERIALIZATION.—Martha A. Stewart of Decatur, Ill., gives an account of her visit to Mrs. Stewart of Terre Haute, Ind. She says—"There came out of the cabinet, a young man dressed in dark clothes, and white shirt, answering to the name of Wm. E. Morom, a nephew of mine. He shook hands with me as in earth-life; and then dematerialized in full view of all. Many other spirits appeared." She alludes with much feeling to the glorious truths of Spiritualism, and the work the JOURNAL is doing in the cause of the Harmonial Philosophy.

FACES AND FORMS MANUFACTURED BY SPIRIT ARTISTS WHO ARE DIAKKA.—Diakka are perfect in all slight of hand performances, and in the representation of hands, flowers, faces, spectacles, old ladies' caps, hats, boots and spurs, wild Indians, etc., they are perfect, from their extensive knowledge, and complete manipulatory control over the subtlest elements and atoms, and laws of exterior chemistry. In circles for "materializations" as the term is for these artful effects the Diakka (some of whom are Indians of every nationality) combine and play "fantastic tricks" for the entertainment of the credulous and susceptible.—*Andrew Jackson Davis.*

"Well," says the objector, "how do you know that Bro. Davis did not write the above under the influence of a Diakka? If Diakka can produce the manifestations, can not truthful spirits—those who would under no consideration stoop to deception of any kind—do the same thing?" Certainly. But are not Diakka a necessary evil, whose mission it is to educate those credulous ones who imbibe everything that emanates from a medium, as gospel truth, following the directions given implicitly, thereby losing their own individuality, and in the end injuring themselves to an extent that induces them to act on their own responsibility, and become what a human being should be—self-poised. Read the Diakka by Mr. Davis; when you finish reading it, you will certainly be more confused than the lady was who had this conumdrum presented to her by a mischievous husband—"Dear wife, if you were astride of a goose, on top of Trinity Church spire, how would you get *down*?" She replied, "Why, I would have the goose fly down." "No." "I would climb down." "No." "I would fall down." "No." The husband then looked smilingly toward her and said—"Pick it from the goose, of course." When you have read the Diakka, you will be in equal amazement, and if you wish to get "down" therefrom, you must "pick" it from the book itself. It contains its own solution.

COMPLIMENTARY, ETC.—Peter Dahlberg, of Oneida, Ill., says, "The JOURNAL has been a great blessing to me in my old age; it has brought me more knowledge from the spirit-world during the last three or four years, than I had gathered all my previous life-time." Mrs. S M. Potter, of Blairstown, Iowa, says, "The JOURNAL is food and drink for my weary soul, in this my time of need." L. McMinn, of Horse Creek, W. T., says—"We can not do without the JOURNAL and LITTLE BOUQUET. We have taken the JOURNAL five years, and the LITTLE BOUQUET ever since it was published. We get some beautiful messages from our spirit friends." Mrs. J. P. Merry, of Montpelier, Ohio, says, "We feel as though we could not give up the JOURNAL at any price. We keep our papers circulating; let all read who will." As to your inquiries in regard to Mrs. Blair, the spirit artist, we don't know her present address. A. C. Barnes, of Albia, Iowa, writes, "In the JOURNAL, dated Sept. 9th, 1876, page 206, 3d column, L. F. Hagar is made to say that he visited the Sherman mediums, who reside at the village of Cardington, Monroe County, Iowa. But neither Cardington nor the Sherman mediums are in this county. Are they not in Morrow County, Ohio?" An error was probably made by the compositor in putting the article in type, that you allude to. Willard Johnson, of St. Catherine, Ontario, Ca., writes.—"The JOURNAL is my joy and feast. I could not do without it. I wish you could send us a good speaker and test medium."

WORLD BUILDER.—The word angel, in its simplest sense, means a messenger; but, in its higher application, refers to orders of beings of different degrees in knowledge and power; and that it is quite proper to draw a distinction between angels *per se* and the angels of the Lord; the angel *per se* is the perfected form of the spirits of those who have inhabited earthly bodies (and there are no angels but who have once been men) then progressing through various states, until, with knowledge acquired by passing through the experience of such ascending states, they are fitted to enter the highest spheres, then they are ranked as angels; and such is the destiny of every human being who has and who will inhabit this or any other earth; but the angels of the Lord (or Jehovah) are those mighty beings who have graduated on other planets, or other solar systems, and by such a process they are qualified to guide and control the destinies of lesser spirits, or those spirits who are to people the earths which are placed under their power; in short, such are really the earth or planet builders, or artificers, so vast is their power, and skill, and knowledge, that they not only take cognizance of, but actually direct and move as master minds, all those who are subordinate and who form the sum total of the descending and ascending spirits belonging to the given earth under their charge.—*A band of Spirits through Mr. Morse, medium.*

Here we have the declaration of the spirits through Mr. Morse, an eminent English trance medium, that advanced spirits superintend the formation of planets—or in other words they are planet "builders or artificers, so vast in their power, skill and knowledge that they not only take cognizance of, but actually direct and move as master minds, all those who are subordinate, and who form the sum total of the descending and ascending spirits belonging to the given earth under their charge." We hope that Bro. Morse is correct in his statements; we have always thought that we could make a decided improvement on this earth. Some novice must have made this planet—it is too hot in summer and too cold in winter—too many chinch bugs, grasshoppers, and mosquitoes.

COSTLY MUSIC.—The music in the Rev. Henry Ward Beecher's church costs $7,000 a year. The organist gets $1,200, the conductor $2,000, the tenor $1,000, the soprano $900, the contralto $800, the basso $800, leaving $300 for incidentals.—*Common Sense.*

Church music is expected not only to edify those present, but also to tickle (or please, rather) the ears of Deity. Luther, the distinguished reformer, said there is only one order of beings who hate music, and they are Devils. It will not probably lessen the weight of that assertion in the minds of the people for us to say, that Luther, while at school, was flogged fifteen times in a single forenoon, and that in after years, he threw an inkstand at the Devil himself. Probably he mistook an evil or dark spirit for his Satanic Majesty. Now, when the costly music of Beecher's church ascends heavenward by the side of the wail of the poverty stricken widow and her children, and touches the ears of God himself, we wonder if he will not feel incensed somewhat, as Luther did at the Devil, and fling an inkstand at somebody's head in showing this extravagance whilst such misery exists. Really, we would like to know.

VIEWS OF A SPIRIT ON FREE AGENCY.—In our conversation, among other things, I told him, that, to begin with, there was no such a condition as a free agent, because an agent implies that one is working or doing business for another, subject to his employer's dictation, for doing which his employer pays him his salary as per agreement at the time of his entering his service; the moment he varies from that, that moment he ceases to be an agent at all; that he was not free to do as he pleased, only so far as it corresponded to his instructions. This explanation, simple as it was, changed his view as to the free agency theory, and eventually he denounced it altogether. He saw at once, that, as long as he was an agent, he was not free to go counter to his written or verbal instructions: hence, view it in any light, there is no such a creation as a free agent.—*J. B. Ferguson, a Spirit in the Voice of Angels.*

The views of spirits are as diversified as those of the inhabitants of earth. Ask them in regard to the character of God, and the views they present are as anomalous as those given by the children of earth. Mr. Ferguson while on earth, was a prominent spiritual lecturer, and one of the most eloquent we ever had the pleasure of listening to. Now he entertains the idea that no one is a free agent—making mere machines of each of the numberless spirits that exists here and in the Spirit-world. If his position be true, then "What is, is right;" "Everything is for the best," etc., and the highway-robber is to be commended for his nefarious acts, and our "Whiskey ring" should be regarded as saints, and Nasby's letters as the production of an arch-angel, while suicide becomes a "God-given" right! If each man is a mere machine, Mr. Spirit, why does he get so badly out of order? The Orthodox have Jesus to shoulder their sins on, while this spirit puts them on some one who moves you to act? Verily, how convenient to charge some one else with your folly!

GLENFAWN, TEXAS.—C. L. Nunnally makes the following inquiry:—I would also (as a seeker after truth), like to ask a question. I see that nearly all communications from the Spirit-world, agree in saying that when a child departs this life it grows to full size and statue in the after-life, while Thomas Paine (who certainly should know), says they do not?

The little child when it passes to Spirit-life, is not permanently cut off from the natural laws of development. Nature, justice and common sense would be at fault, were such the case. That law which would enable its spirit body to mature on earth, still continues in active operation in Spirit life, until its full growth shall have been attained. Nearly every medium is controlled by a "Thomas Paine," some of whom are as destitute of common sense and honesty as a pewter dollar is of silver. Spirits can often learn of mortals, and because one controls a medium is no reason why his assertions should be considered as Gospel truth. Dr. Crowel says that children who pass to Spirit-life, there continue to grow in stature, the same as if they had not passed away. A spirit communicating through Dr. Slade, once said of a spirit who had passed over with her unborn babe, "She has her child with her and nourishes it, as she would have done on earth-life, it drawing its support from her, and it is growing and developing as it would have done on earth-life." The laws of development are continuous in their exertions until a certain ultimate is attained—in the child the ultimate object is growth and final maturity.

JESUS.—To unprejudiced and impartial minds it is difficult to see where, in point of talent, He surpassed Christna, Buddha, Zoroaster, Confucius, Pythagoras, Socrates, Plato, Aristotle, Zeno, Epicurus, and others before his time, and Epictetus, Antoninus Pius, Marcus Aurelius, Mohammed, and others since his time. In fact, with many of these characters he hardly holds a comparison, in point of ability, education, and a long continued devotion in the service of truth and humanity.—*Truth Seeker.*

With such views of Jesus, our good brother would have found himself in very unpleasant relations with the Convention of Spiritualists who met at Philadelphia, and gave birth to "Christian Spiritualism." He would undoubtedly turned himself into a "fire brand," and tried to illuminate somebody's mind.

CONSERVATISM AND RADICALISM.—A Brice, of Tonganoxie, Kansas, writes.—There seems just now a little struggle between what we may call the Radical and Conservative in the spiritual ranks, caused by the accumulating church element, now and for sometime awakening and flowing into the new ranks of spirituality; but I am sure from present seeing and impressions, that the harmonizing forces called Radical, must win everywhere; and that the thick underbrush and heavy fallen timbers obstructing the road, will rapidly all be cleared away by the gathering workers, so that our march to the New Jerusalem of true spirituality and brother and sisterhood, will not be by any means so slow and difficult, as many might imagine or infer.

MOTHER SHIPTON.—Mother Shipton was born in 1488; nothing, however, is known of her in print until 1641. Since that date there have been numerous editions of her life and prophecies. Those of 1686 and 1687 were reprinted by R. Pearson, of St. Martin's Court in 1870. In the editor's preface to the latter the prophecies which lately appeared in the *Medium*, interspersed with a few additional lines, are given, with this heading:—"The following prophecies attributed to Mother Shipton are selected from later editions." Also, "One Master Lilly, an astrologer, flourished from the year 1663 to 1681." The first known printed edition of Mother Shipton's prophecies concerning Cardinal Wolsey, etc., was printed in 1641. Is it not at least probable that William Lilly was the veritable author?—*Medium and Daybreak.*

Since we have learned that the existence of this sublunary sphere is not to terminate in 1881 as prophesied by Mother Shipton, our respect for her has entirely vanished. We did want to see the final smash up—it certainly would have been a brilliant affair, rendering it necessary for us to issue the next number of the RELIGIO-PHILOSOPHICAL JOURNAL from the New Jerusalem.

EAST PORTLAND, OREGON.—S. Chronicle gives his views in regard to Magnetism. He says, "It is like fire and water, a dangerous and cruel force when handled by the inexperienced."

DENVER, COLORADO.—Orson Brooks writes:—Bro. Jones, continue your opposition to that unwise movement to load our glorious Philosophy of Life with any dogmas or creeds, or saddle it with any prefix name, whether that of Christian, Buddhist, or any other, save its own: that of Spiritualism. We ask no other name, and if our sectarian believers in our Philosophy, can't come into our ranks without a sop or sugar-plum, I say, let them stay out, and stick to their old guns, if they choose to.

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New York Items and the Centennial.

BY E. D BABBITT, D M.

For sometime back during the heated season, New York has had but little going on in the Spiritual camps or elsewhere, although the conferences and discussions which take place at the Harvard rooms, corner of 5th Avenue and 42d Street, have been kept up constantly and are quite interesting. The Republican Hall on 33d Street, near Broadway, is to open on the first Sunday in September I understand. This is the head quarters of the parent society and is generally supplied with first-class trance and inspirational speaking. Our last speaker was Mrs. Bullene, who for several months back has been giving us many choice and beautiful things. She sometimes is the medium for a dozen or more spirits in a single evening who come and give most interesting earthly and celestial experiences. One thing which is still more eloquent than her lectures is her daily life and character, in which she is true as steel to every domestic obligation, however trying her burdens may be.

Mr Bishop has been exposing mediums and especially himself for sometime back in our midst, and doctors of divinity and their backers are jubilant. The New York *Times* in speaking of his performances, says he does not leave Spiritualists a "peg to stand upon," and that "they might as well give it up." Spiritualism being dead then, I thought it best to give notice of its funeral to your hundred thousand readers, who being completely slaughtered by one Samson of Gotham, ought to know of the fact and prepare for burial. Know, then, ye ignoramuses! that Spiritualism consists of a few tricks, and Bishop having performed these, that's an end of the matter. The assertion of the New York *Times* ought to be enough for us common small mortals. "Let no little dog bark." It does seem as if Spiritualists would really be buried before they can find out that they are dead, for so many papers have preached their funeral sermon that they ought to begin to feel of themselves and see if the blood of life is yet circulating in their veins. Spiritual phenomena it seems are nothing but jugglery! You may have supposed you have felt electrical breathings coming from the better life a thousand times as you have laid down at night, and seen the forms of dear ones gone before, and the glories which it is almost profane to attempt the description of. Don't you know it's all moonshine? Many of you have seen chairs and tables move up into the air without the touch of mortal hands. Can't you see that it all comes from the trickery of your wife, or that it was done by means of some invisible cords and pulleys laid by your five year old daughter? And then when you go into the presence of some medium that you have never seen, and she tells the names of the loved and lost as they are called, as well as gives their features and height and the color of their hair, don't you know its all guess work? She's just a hireling working for money. Any medium who has to eat and buy clothes to wear, must be wicked.

Well, dead or alive, I intend to work in the vineyard of Spiritualism for the next thousand years at least, under the supposition that it is the gateway of new heavens and a new earth, the head center of all human reform and upbuilding, and the only demonstrated proof of an immortal life to come. I think I have had a million proofs to my own consciousness that a power different from myself or wiser than myself has influenced me. For about two years I have been writing on a work which will occupy some 600 or 800 pages on "Human Life and its Relations to the Visible and Invisible Universe," and several times a week an influence purporting to be Dr. Elliotson, once President of the Royal Medical College of London, comes to me, illuminates my brain and unfolds the wonderful laws of being to me, including the principles of Universal Harmony, the Arcana of Force, and the mysteries of life here and hereafter, until I am sometimes surprised that mortal footsteps should be taken so far into the mystic temple of power. Impressions are received by me and then confirmed or negated by an inward movement of the left hand for yes, and an outward one for no. I have ascertained that the basic principles of all science must be reconstructed although the main discoveries of science so far as they go are most valuable and would have been incomparably greater had scientists understood fundamental principles. Two great things of world-wide importance in their bearings upon science, are first the form and working of atoms, and secondly the knowledge of not only one etherium which permeates all space and all matter, but of a number of different etheris which sweep through the atoms of all substances, giving life and power and attraction, and a great many other qualities to them, just as wind gives movement to a windmill, or water to a water wheel. Scientists for centuries have been trying to ascertain the law of motion which produces heat, that which produces cold, and electricity, and magnetism, and diamagnetism, and attraction, and repulsion, and light, etc., as well as the philosophy of nervous, muscular and vascular action, and the control over spiritual and material forces. They formerly declared that black was the absence of color. They have now generally learned better than that, but still contend that cold is the absence of heat, an assertion which I have learned to be entirely false, as all atoms have their own definite law of motion for heat, and another in the opposite direction for cold. Cohesion is still a mystery to them. They can not bear to think that there are etherial and semi-spiritual forces at work through everything, holding all atoms together with an inconceivable power. Take a silver dollar for instance. In that there are untold billions and trillions of atoms, all hanging together as for dear life. You can not pull or wrench them asunder, and only by powerful mechanical action can you make a few of them separate from their fraternal embrace, and even then with no little heat and excitement. What binds them? What mighty hooks or forces thus link them into one? Scientists are again floored, and they never will get at the basic principles of things until they love truth so well that they will dare to examine mesmerism, vital magnetism, and even Spiritualism in search of these fine invisible potencies that rule the universe. As these and hundreds of other marvels of the spiritual and material world have been revealed to me, I have felt like leaping for joy, for when we get the keys of knowledge we may open up the gateway of new worlds of power which if rightly used, will lead us upward into happiness forevermore. One thing which greatly assisted my acquisition of these truths and helped my great teacher to get them into my conception, was the study of nature and the drawing up of a series of canons from her infinite bible by means of which I found all human art and knowledge could be regulated. I then applied them in detail to forms, colors, sounds, motions—to architecture, music, the fine arts, literature, logic, language, dress, social life, government and religion, and found everywhere and always that the very same laws have rule and application, the universe being a complete unity differentiated into a wonderful diversity. I have found that every leaf and tree and flower and blade of grass is a volume of harmony and law, and a type of universal being, whose teachings if lived up to will lead towards all perfection.

To change the subject, one or two books are lying on my table which I would like to speak of. One of these is a new work written by Dr. M. L. Holbrook, editor of the New York "Herald of Health," called "Liver Complaint, Dyspepsia and Headache." This is the most practical work of the kind which I have seen. At his request I have furnished for its pages the method of treating these complaints by magnetic manipulation. This shows that the popular medical works of the day are making some advances in our improved methods of cure. Another proof of advancement in our good work of reform, is that I have had three physicians and four clergyman patients within a few months back, who abandoning drugs, have tried the more refined elements of power.

Another remarkable work is "The World's Sixteen Crucified Saviors," by Kersey Graves. This is a perfect storehouse of startling facts for the religious world to think of, including many of the most important things from the wonderful but inaccessible book of Godfry Higgins, called the "Anacalypsis." Spiritualists and Liberalists need it as a capital armory of historical facts to draw from and our dogmatists, and sectarians need it in order to learn what a foundation of sand they have been building upon. In a racy use of language he brings up hundreds of points showing that the other religions of the world preceding Christianity have had the same excellencies and the same fine precepts as those developed in a later day by Jesus Christ himself, together with many of the absurdities developed by modern Christianity. While saying this I would like to make one little criticism. Some of our reformers seeing how absurdly the church world try to hold up Jesus Christ as a God, aim to offset this extreme by trying to prove that he was a fanatic and almost a fool. I can imagine how an orthodox but truth loving mind could read this book, and have his foundations completely knocked from under him until in despair he would be ready to give up the old faith with all its foolish traditions when coming to the chapter on the "Precepts of Jesus," "His 200 Errors," and finding among his errors such passages as these enumerated, "Be not called rabbi," "Call no man master," "Love your enemies," "Whosoever will be chief among you let him be your servant," etc. He turns with disgust from the whole thing, feeling that the author is unfair in such criticisms, and perhaps has been unfair in the rest of his book. "Why!" he may exclaim, "Mr. Graves finds fault with those grand passages of Jesus which have been admired by millions of both friends and foes, passages which would do away with all high sounding titles that merely gratify human vanity, which would do away with slavery, priestcraft and kingcraft, and filling men with love towards all would lead them to bless and serve instead of domineering over each other!" I remember hearing Prof. Denton at Music Hall, in Boston, when he indulged in what seemed to many some hypercriticism on the Sermon on the Mount, and the general character of Jesus, although his eloquence was masterly, and he could have killed his foes quite dead enough without going to extremes. Among other things he spoke of the absurdity of the passage, "Blessed are the pure in heart, for they shall see God." "No one can see God," says the learned Professor. Of course not literally, and yet I believe that is one of the finest passages in any language, a highly poetical inspiration. Blessed are the pure and spiritual souls, who are untarnished by selfishness and lust, for they shall have visions of the ineffable peace and joy which come from the great centre of life and light. These words may be more exact but they are less forcible than the briefer passage of Jesus.

Now, I would not willingly find fault with these gentleman, for I am proud of them both as helpers in the cause of human upbuilding and freedom, but let us be eminently just towards the whole world, the church world among the rest, for so strong are we, standing as we do on nature's eternal foundations of truth and so weak are they building on so much that is merely traditional and false that we can afford to admit all their good qualities and all the fine points of their master. Jesus was on the whole a noble, pure minded spiritual medium and healer, full of tenderness for the lowly and suffering, indignant at all wrong doing and hypocrisy, and so far was he from establishing any church as 300 millions of Christians are constantly asserting, he warred against the hollowness of the church establishments of his day, and stood up for universal humanity. Suppose Jesus was to appear in any of our fine New York or Chicago churches and commence healing the sick by laying hands on them, and speak about being "led of the spirit," about "casting out devils," about meeting Moses and Elias clad in celestial light on the mount of transfiguration, he would be led off by a policeman immediately, and perhaps sent to a lunatic asylum. Among Spiritualists only could he receive a hospitable welcome. He ran into some of the fanaticism of the times, and was impressed just as some mediums are now-a-days, that he was under the direct control of the great Father, and that he was "the way and the life" by which others should come to the Father. But he was gentle and loving to the suffering and poor, and stern as a lion in rebuking iniquity. "Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness." Thus he rebuked the churchmen of his day. They loved "the chief seats in the synagogues," and "to be called Rabbi, Rabbi," just as men now-a-day love to be called Reverends, Doctors of Divinity, His Grace, His Holiness, etc. We are gradually learning in this country to "call no man master," and still millions are even yet slaves to authority, to church teachings, to what some bishop or pope may say, and can not stand upon their own manhood either in civil or religious things.

I have received from the Rev. Mr. Watson, of Memphis, Tenn., a package of his "Christian Spiritual Magazine," and rejoice that he is letting in the light of life upon multitudes who are slaves to theological teachings, and who have not yet learned that glad tidings from the realms of immortality can be received to-day as well, yes even better, than they could by man in the old bible times two thousand years ago. Our dear church-going brothers, whom I would not condemn, but pity, for being still under a bondage from which I have escaped, think that the God of this infinite universe managed in some way to condense himself into a form about six feet tall, more or less, called Jesus of Nazareth, and that his inspirations were so limited that they all gave out in the time of John of Patmos, leaving the world in darkness evermore. The God of my conception incarnates himself in all the millions of humanity in this and all other worlds, and therefore we are his heirs and co workers in the upward progress of the universe.

It makes me appreciate our Spiritual papers all the more when I see how constantly we are liable to be slandered by our secular papers. The New York *Times* and *Sun* have especially gone out of their way lately to hold certain Spiritualists and their cause up to ridicule. I have sent two brief articles to the *Sun* lately, correcting some of their misstatements, but justice is not what it wants. Spiritualists have no rights that editors are bound to respect.

I have spent two days at the Centennial, but this ought to have been two weeks. Still in that time I saw one or two million things, I judge, and it was vastly better than nothing. Two Englishmen admitted to me that it is the largest exhibition ever got up, but another Englishman declared that the buildings were mere sheds, not so large as Sydenham Palace, London. The truth is that the buildings are exceedingly beautiful, and having seen the Sydenham Palace repeatedly, I should estimate the Centennial as being at least four or five times as large. The Sydenham Palace covers 18 acres while one building alone at the Centennial covers 21½ acres. The Art building has cost $1 500,000 and the Horticultural building is like a fairy palace. A Col. W. said that if he was rich, he would pay $10 000 rather than have his children miss seeing the Centennial. In the vast machinery building the Corliss engine of 4 100 horse-power moves its ponderous masses of iron at the control of a man who seems like an insect by its side, a grand example of the control of spirit over matter, of intellect over the terrific might of steam. What is generally pronounced the most exquisite thing in the exhibitions of the whole world, is the Chinese bedstead, said to be 1,800 years old, which has thousands of beautifully carved figures on it. Thus has a heathen nation come here to teach us art. The Japanese earthen and porcelain ware is wonderfully rich also. In the Art building and its annexe are several thousand pictures and works of art. The French, Austrians, Belgians and Germans have, I think, the finest exhibitions of paintings, the Italians of sculpture. Canada, Brazil, Sweden, etc., do well, and will rank side by side with our own works of art. Americans have first class paintings there, but most too many of our poorer artists have got their works in to make them compare as a whole with European works of art. The human form seems like a thing of such wonderful beauty as shown in some of the Italian statues, that I can't see how anything else in the universe can compare with it. What a monstrous taste for our churchmen to represent their angels with great outspread wings, a kind of human being and goose combined, and a spoiling of both for the lack of adaptation. In one of the French galleries of painting is a scene of the Inquisition painted with all the wonderful expressiveness of high art. There lies the poor victim on his back. Under his heels a slow fire is blazing up, and a villainous looking character is stirring the coals. At one of his hands stands a monk, crushing his fingers with a thumb screw; over the face of the poor martyr, who is writhing in terrible agony, another monks holds a cross, as much as to say, that if he will accept the *holy* Catholic religion he will be released. If I didn't know that the Devil is dead or rather was never born, I should say that his Satanic Majesty had gone bodily into these monks for the artist has certainly put something very hellish into their faces.

Well, there is no use in my attempting to describe all the articles on exhibition as this would take until the next Centennial. I have had at times certain clairvoyant perception of a world very much more beautiful than this, but a visit to the Centennial shows that we live on quite an important little planet after all.

A spiritual friend tells me that for good healthy food, reasonable prices and progressive people to associate with, go to the Hygienic Hotel, 801 North 45th St., Philadelphia. I found some disposition to swindle in prices in a large building just outside of the Centennial grounds.

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THE DEVIL'S OWN COMING TO GRIEF!

Gobbled at Her Own Game—Victoria Woodhull Sues for a Divorce from Col. Blood for Carrying into Effect the Doctrines She Has Preached—Other Litigations.

[From the Chicago Times]
Special Telegram.

NEW YORK, Sept. 15.—The report of the referee appointed to take testimony in the suit for absolute divorce of Victoria C. Woodhull against her husband, Col. James H. Blood, was presented to Judge Dykman for confirmation in the Brooklyn court to-day. For some time it has been known that Mrs. Woodhull and Col. Blood were not on the best of terms, and the colonel kept a separate establishment. The cause of the trouble was not known, however, and now it is somewhat remarkable to find that Mrs. Woodhull objects to the colonel's practicing those doctrines which she has long and persistently advocated. A short time ago she began, in the supreme court, an action for absolute divorce, calling herself Victoria Claflin Woodhull Blood. She accused Col. Blood of adultery, and he put in no answer. The cause was sent to Counselor E. L. Sanderson for trial, and testimony was taken. Mrs. Woodhull gave her residence as No. 127 East Tenth street, New York, and swore that she was married to Col. Blood on July 10th, 1866, at Dayton, O., by a Presbyterian minister. She testified that there were no children by the marriage, and that adultery was committed without connivance, consent, or procurance. Mrs. Woodhull's father, Benjamin Claflin (his first name appears formerly to have been Buckman), swore that he was the father of plaintiff, 79 years of age, and a lawyer by profession. Plaintiff and defendant were man and wife, and were always known as such by everybody. Louis Andrews swore that he knew plaintiff and defendant, having become acquainted with them in Cincinnati, where they lived together as man and wife. Col. Blood introduced Mr. Andrews to Victoria Woodhull as his wife. He knew them as residents of New York city, and was very intimate with them. The house No. 143 East Twenty-second street, New York, had a bad reputation. Mr. and Mrs. Andrews went to that house with Col. Blood, at his solicitation, on Jan. 4th, 1876, at about 9 o'clock in the evening. Several girls were in the parlor, with one of whom Col. Blood retired. Mr. Andrews saw the girl and Col. Blood in a room up stairs, partly dressed. Mr. Andrews also saw Blood go into house No. 53 West Sixteenth street, New York, on Dec. 20th, 1875, with a lady who was not his wife. The house had a bad character. Referee found that the acts of adultery charged in the complaint were proved, and recommended judgment for absolute divorce, and Justice Dykman will doubtless grant a decree dissolving the tie between Col. Blood and Mrs. Victoria Woodhull, and giving the lady the right to marry again, but denying that privilege to the gentleman.

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